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BABYLONS
Downfall.

A SERMON
LATELY PREACHED

AT WESTMINSTER BEFORE
sundry of the Honourable house
of Commons.

By *William Bridge*, sometimes
fellow of *Emanuel* Colledge in Cambridge,
and since, Minister of Gods word
in NORWICH. And now
in ROTTERDAM.

*Published by order of the
said House.*



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BABYLON

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A SEER

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By William Bridges

Author of the

History of the

Isle of Man

and the

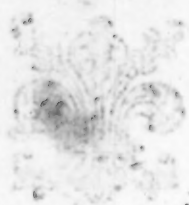
Isle of Man

in the year

1791

Printed by

W. Bridges



Printed by W. Bridges, at the Sign of the Crown, in the Strand, near the Temple

Good Reader,



How hast (I doubt not) heard with what difficulty and pains this small work is brought forth, and delivered into the world; let the difficulty of Printing quicken thine affection in reading. As the fall of Babylon is much expected, so the rising of the Churches is much desired. Thy prayers, and our paines, may help forward both. Wherefore that I might not be wanting to this great service, I am willing that these notes should walk abroad, which I thought should never see more light than what crept in at my studie windowes. This Sermon may prove all the Legacie which your dying friend shall be able to bequeath unto you; For I am now returning to that Church and people of God, which Iesus Christ hath committed to me, and others. And if in this voyage the Lord shall put the windes, and Seas in Commission for my death, my desire is,

First, That God would forgive our adversaries (if it be his will) that have put us to these extremities.

Secondly, That it may be ever said of this Island, as once it was said of Israel, Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thine help, and the sword of thine excellency? *Deut. 33. 29.*

Thirdly, That falling Babylon may be fallen Babylon.

To the Reader.

bylon. And that all the distressed Churches may be restored Churches. Vivat Christus moriatur Babbas, moriatur Antichristus.

For the first wee have great cause to forgive, seeing all their injuries, are turned unto our blessings. And therefore as Joseph said to his brethren that sold him into a strange Countrey, As for you, ye thought evill against me, but God meant it unto good, Now therefore feare not, &c. Yet we know that publick Administration of Justice is not contrary to personall forgiveness. Wee must confesse, that the leaving of our owne deare Countrey was, and is most afflictive to us; A trouble to leave our good friends, Convenient houses, Pretious liberties, and so many soules under the hazard of your eternities. But Luthers counsell is good. If they will not suffer you where they have to doe, let not your minde bee troubled to cease from your work, or disere your office, but teach and persevere, if it be not lawfull in one place, it may bee in another. But thou wilt say, What if it be lawfull in no place, and that wee be every where cast out in the whole world? Christ answers, Be not solicitous, before it come to passe that no place be left for the word; I will be present by my comming, there shall alwayes be a place where you may teach till I shall come, onely doe you hold on, and you shall be saved: you shall not have gone over all the Cities of Israel, till the Sonne of man shall come.

Si nolunt vos
ferre inditione
sua non franga-
tur animus ad
cessandum ad
deserendum ver-
bum & officium,
sed perse-
verandum &
docendum, si
non in hoc loco
saltem in alio.

As iterum dices
quid si nullo lo-
co liceat, sed
ubiq; ejiciamur
in toto mundo,
respondet Chri-
stus nolite soli-
citi esse, Ante-
quam id even-

iat: ut nullus locus amplius sit verbo, ego adero non advocatus, erit igitur semper locus ubi doceatis donec ego veniam; tantum vos perdurate & salvi eritis, non expedietis omnes civitates Israel quin sumus hominis veniet, Luther. loc. com. de piis exiliis.

To the Reader.

So that according to Luther; and the Trinitie, though the persecutions of the Churches bee never so great; yet there shall alwayes be some place free; and open at a Citie of Refuge for Gods people to flee unto, and hide themselves in, till Christ shall come by publick deliverance for the Churches.

For the second. You have seen what great things the Lord hath done for you. Beleeve it thou because of these, thou shalt see greater, which yet is follow the Statute of heavenly, and divine guidance which hath led us along all this while, and now goe in to consult with the Scribes, and Pharisees of the times, with those that say they are Jews, and are not; so shall our starre the Scripture lead us more clearly to the place, and house where Christ is. Neither be thou ashamed to receive, and owne the truth, and way of Christ, though it be despised. The wise men did worship Christ in a manger.

And for the third. I shall not prophesie if I say, The sword is now drawn, whose anger shall not be pacified till Babylon be downe, and Sion rais'd. Yet if thou shalt meet with another suffering Jew, In Patience possesse thy soule, In Faith thy God, In Love thy neighbour. And know that it is Gods usuall way to bring his best servants to his choyce blessings by tedious Bows, Exod. 13. 18. In the interim observe diligently what God is now doing, and help forward the work of God what you can. Quod Deus facit pro nobis facit in nobis. And as you would read, and study some choyce booke to get learning, so read, attend, and study every page, line, and letter of this great volume of the Lords works which is now extant, be in commons with the Lords people. The works of the Lord are sought

To the Reader.

out of all those that have pleasure in them, saith
the Psalmist.

Finally, good Reader, pray for us, that wee may stand
complete in all the will of God; and though the malice of
some men hath bene so great, that wee may not live toge-
ther in one Land, yet the mercy of God is so rich, that wee
may live together in one heaven.

Now, the God of peace that brought againe from the
dead our Lord Jesus, and great Shepheard of the Sheepe,
thorough the blood of the everlasting covenant, make you
perfect in every good work to doe his will, working in you
that which is well pleasing in his sight, through Jesus Christ,
to whom be glory for ever, and ever. Amen.

Thine in Christ,

WILLIAM BRIDGE.



Babylons Downfall.

REVELATION. 14. 8.

*Babylon is fallen, is fallen, the great
Citie, &c.*

THis Text hath connexion with the present times, and the preceding words; for the Holy Ghost having made a description of the state and condition of the Church of Christ, in the first, second, third, fourth, and fifth verses, comes in the sixth verse to make mention of another vision which Saint John saw, and that is of an Angell flying in the midst of heaven with the *everlasting Gospel*, which is said to be everlasting in opposition to those Innovations and Traditions of men, under which the Churches of Christ had laboured a long time. This vision being past, as a right consequent of the former vision, he sees another Angell crying, *Babylon is fallen, is fallen*, ver. 8. And no wonder, for where the *everlasting Gospel* is preach'd in the midst of heaven, that is openly, there *Babylon falls*, and falls immediatly.

The words themselves are a short, and sweet propheticie of *Romes* ruine and destruction. Wherein we have:

B

The

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The description of *Rome* it selfe.

The description of her destruction.

Shee is described two wayes.

1. From her *Greatnesse*, called the great Citie. Indeed shee hath beene great in large possessions, and great revenues; so shee is fallen already in a great measure, yet shee is too great. Great in her opinion with Kings and Princes, and thus shee is fallen already in a great measure, yet still too great. Great in her authority, and power over the Saints, and Churches of Christ, and from this greatnesse shee is much fallen already, and yet too great.

2. From her *sinnes* that shee is guilty of, under that word *Babylon*. For if wee consult with this book of the *Revelation*, we shal find that the Church of *Rome*, and that party is called *Egypt*, *Sodome*, and *Babylon*, as if the wickednesse of them all were concentred in her.

Egypt was exceeding harsh, and cruell to the Church, and *Israel* of God: so are they.

Sodome was exceeding base, and filthy in corporall uncleannesse; and so are they.

Babylon full of Sorceries and Idolatrie, so are they. Shee is called *Babylon*.

Her destruction is described, and that 2 wayes.

1. From the *fulnesse*, and *greatnesse* thereof, therefore shee is said to *fall*, and not once, but againe *fallen, fallen*. As it is Gods way to reward those that are good with the good which they most desire; so it is his way to punish the wicked with that punishment which is most contrariant to their dispositions, and their owne humours. *Babylon*, and the

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3

the Babylonish company most affect rising, and great preferment; contrary their punishment shall be that it may bee most vexations to them, they shall fall, their destruction is called a fall.

2. From the *certainty* thereof. 1. It is put in the present tense, as if it were already done. 2. The words are repeated. *It is fallen, It is fallen.*

Hardly a word but it affords it's severall observation. Yet because I would not cut out more bread then we shall eat at one meale, I will fall, and close with these especially.

Antichristian, and Romish Babylon is truly Babylon.

Doct. I.

Though this Babylon be never so great, yet it shall fall. It will fall assuredly.

2

It is the duty of the Saines, and people of God to speake of this fall as if it were done already.

3

For the first. Antichristian Romish Babylon, is truly Babylon. Herein I shall 1. parallell the old, and our late Babylon. 2. I shall prove that by this Babylon is meant Rome. In the old Testament wee read of a Babylon wherein Israel was once captived, that was heathenish Babylon. In the new Testament we read here, and in divers other places of another in Babylon, Antichristian Babylon. Give me leave to parallell them a little.

Heathenish Babylon was the Metropolitan, or the chiefe Citie of the Chaldees, full of trade and merchandize, in so much as shee calls her selfe the Queene of the world, *who sat upon many waters, Jer. 51. 13.* So it is with our late Babylon, who calls her selfe the Queene sitting upon many waters, which is also interpreted by Saint John, to be *peoples multi-*

B 2

udes,

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Judes, and nations. Revel. 17. 15.

Babylon of old was a proud people, and very confident, exceeding delicate, and very wanton, calling her selfe a *Lady for ever*. *Is. 47. 7. 8.* Thus Antichristian Babylon sits also. *Revel. 18. 7. Shee hath glorified her selfe, and lived deliciously: for shee saith in her heart, I sit a Queene, and am no Widdow, and shall see no sorrow.*

This wanton, and delicate place of old was full of Sorcerers and Southsayers. *Is. 47. 12, 13. Stand now with thine enchantments, and with the multitude of thy Sorceries, wherein thou hast laboured from thy youth, &c.* Therefore we read that in Daniels time they came before the King to tell him the meaning of his dreame, but could not. So it is with our late Babylon, wherein are many Sorceries and Sorcerers. *Revel. 9. 21. Revel. 18. 23.*

Heathenish Babylon was exceeding full of Idols, and vile Idolaters, the mother of them, and therefore wee read, that the three children were commanded to worship the Kings Idol. *Dan. 3.* Answerably it is said of our late Babylon, that she doth *make all nations drunk with the wine of her fornication. Revel. 17. 2.*

As ancient Babylon was full of Idolls, and grosse Idolaters, so also it was exceeding cruell to the Church, and people of God. *Psal. 137. 1. By the rivers of Babylon there wee sat downe, yea we wept, when wee remembered Syon, &c.* Who hath not read of the Babylonish captivity, the fiery fornace, and their denne of Lyons. Answerably in this late Babylon is found *the blood of Prophets, and of Saints, and of all that*

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that were slaine upon the earth. Revel. 18. 24.

The destruction of ancient Babylon was great, and very dreadfull. For,

1. It was universall. Is. 47. 14. *There shall not be a coale so warme at, nor fire so sic before. And Is. 14. 22. For I will rise up against them, saith the Lord of hostes, and cut off from Babylon the name, and remnant, and sonne, and nephew, saith the Lord.*

2. It was very suddaine. Is. 47. 9. *In a moment, in one day: the losse of children, and widowhood: they shall come upon thee in perfection.*

3. It was irrevocable. Jer. 51. 63, 64. *And it shall be when thou hast made an end of reading this booke; that thou shalt binde a stone so it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sinke; and shall not rise from the evil that I will bring upon her.*

Answerably the destruction of our late Babylon is very dreadfull. For,

It shall be universall. Revel. 18. 23. *The light of a candle shall shine no more at all in thee.*

It shall be suddaine. Revel. 18. 8. *Therefore shall her plagues come in one day, in one houre.*

It shall be irrevocable. Revel. 18. 21. *And a mighty Angell tooke up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Citie Babylon be throwne downe, and shall be found no more at all.*

Because of all these things, great sins, & great destructions, the people of God were commanded to depart & goe out of old Babylon. Jer. 51. 6. *Flee out of the midst of Babylon, and deliver every man his soule. And*

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ver. 45. *My people goe ye out of the midst of her, and deliver ye every man his soule, &c.* In like manner, we find that the Holy ghost having given warning to the world concerning the fall of this late *Babylon*, hee exhorteth his people to goe out from the midst of her. Revel. 18. 4. *Come out of her my people, &c.*

Thus are these two *Babylons* paralleld, certainly they are, and shall bee exceeding like one to another in these particulars. But the question now is, who is here meant in the *Revelation* by this late *Babylon*; Indeed this is a question of much concernment, because she is to fall, the Princes of the earth are to be provoked to eat her flesh, and drink her blood, and wee are all to depart from her, lest wee partake with her in her plagues.

By this late *Babylon* therefore, we understand the Church of *Rome*; not as confined within her walls, but as by her Merchants she tradeth with, and putteth off her commodities to other Kingdomes. *Rome* in her latitude, with all her Merchants, and those that symbolize with her, is here to be understood. And that *Rome*, and no other is here meant, I prove by these reasons.

1. *Babylon* is here in my text called, *the great Citie*, and in *S. Johns* time, what was the great Citie but *Rome* it selfe: for suppose a man were in *France*, and should heare another say, that such & such a work were to be done in the great Citie, who would not know that he meant *Paris*? or suppose a man in *England* should heare another say, that some great work were to be done in the great Citie, who would not know, that hee meant *London*? In *S. Johns* time the
Roman

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Roman Empire prevailing, the great Citie was *Rome* it selfe, and therefore the Holy Ghost saying, that *Babylon* was the great Citie, saith expressly, that by *Babylon* is meant *Rome*.

2. This Citie, and Whore of *Babylon*, is said to sit upon a beast, *Revel. 17. 7.* Now if we looke into the book of *Daniel*, whereby much of the *Revelation* is to be interpreted, wee shall finde mention made of foure beasts to succeed one another, which is there interpreted to be foure Kingdomes or Monarchies. The first of the Chaldees. The second of the Medes and Persians. The third of the Grecians. And the fourth of the Romans. Now before *Johns* time, the three first beasts were dead, and gone; the fourth and last, onely remained, the Roman Empire. And what Citie or people hath so ridden the Roman Empire, as *Rome* hath done?

3. *S. John* tells us, that this beast that carried the woman, this Citie was to have *seven heads, and ten hornes*, *Revel. 17. 7.* which the Holy Ghost interpreteth in the same Chapter, saying. *These seven heads are seven mountaines*, ver. 9. or *seven Kings*, that is, severall sorts of government, ver. 10. And the ten hornes are ten Kings or Kingdomes, ver. 12. which this Empire did break into. Now though some think, whilest they looke thorow false perspectives, that they see some other Citie sitting upon seven hills, yet let any man shew us these three met together in any other Citie. Who knowes any other Citie whose building hath beene laid on seven hills, so famous that the Citie it selfe is called *Septimus*, and whose government hath been
of.

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of seven sorts, and whose Empire hath beene broken asunder in to ten Kingdomes, or there-about: This wee know is agreeable to *Rome* it selfe, and therefore *Rome* and no other people is here meant by *Babylon*.

4. The Scripture is most expresse, telling us, *totidem verbis*, that that Citie which in *S. Johns* time raigned over the Kings of the earth, was *Babylon*. Revel. 17. 18. *And the woman which thou sawest, is that great Citie which raigneth over the Kings of the earth.* But in *S. Johns* time no other Citie then *Rome* raigned over the Kings of the earth, and therefore that, and that alone is truly *Babylon*, that is, our late *Babylon*. Whereupon *Cornelius à lapide*, considering also how *Irenæus*, *Lactantius*, *Ierome*, and other Ancients, speak fully to our purpose, professes that he will not *tergiversari*, but granteth, that by *Babylon* is meant *Rome*.

Vse 1.

If so, what ill office have they done to the Churches, and people of God, that obtrude this position upon us. *That the Church of Rome is a true Church.* But was *Babylon* a true Church? was *Sodom* a true Church? was *Egypt* a true Church? *Rome* is *Sodom*, *Egypt*, and truly *Babylon*. Oh what abundance of hurt, and mischief hath this dangerous position done, that the Church of *Rome* is a true Church! I my selfe have knowne some that had relinquisht the Church of *Rome*, and written against her, who againe stagger'd in their faith, I wish (I might not say they were revolted) when they saw this opinion countenanced, and published by great authority. And what say the Papists?

Your

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Your owne men, say they, hold that the Church of *Rome* is a true Church, and that salvation is to be had in her, as for the Church of *England* it is a Schismaticall, hereticall Church, wherein no salvation is to be had. The safest way therefore is to joyne with us, where, according to all men, both ours and yours you may be sure of your salvation. And indeed the argument were very strong, and home, if the premises were true. But when it shall appear by Scripture, that *Sion* is called *Babylon*, and *Babylon* called *Sion*, then, and not till then will I beleeeve that *Rome* is a true Church. I know what some urge, namely, that Antichrist, that man of sinne, is to sit in the house of God, and therefore that the Church of *Rome* is the house, and Church of God. But if we consult with the originall, wee shall finde that the words are not *in domo*, in the house, but *in vineam*, upon, or against the house of God; so *Außen*, and others turne it. *Vpon*; noting histyrannie and usurped government, so the coherent words also give it, *Hee shall sit exalting himselfe above all that is called God*. The whole words being nothing else, but a description of his proud government and vile tyrannie.

If Antichristian and Romish *Babylon* be truly *Babylon*, then set your selves in array against her round about. I meane not in way of warlike hostility, (O that all your swords were turned into plow-shares) my exhortation is no other then that of the Prophet *Jeremie*, concerning old *Babylon*, Chap. 50. 14. *Put your selves in array against Babylon, round about all yee that bend the bowe, shoot at her, spare no arrowes, for*
C
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Sheer hath sinned against the Lord. It is the wisdom of every man, to observe what designe God hath upon the world, a Kingdome; or place, and to bee in our callings serviceable, and helpfull to Gods designes. God will help us, if we help him. Wee love to be on the strongest side, & God is strongest. Now is the time that God is bearing downe the walls of proud *Babylon*, that are raised up in every Kingdome. Magistrates; Ministers, people, help. Help; O you that love the Lord, help the Lord, downe with them, downe with them even to the ground.

Quest.

But what shall wee doe to help forward the fall of *Babylon*?

Answ.

Either you are of publick place, or private station. If you be of a private station, yet you ought to be of a publick spirit. If you be of publick place, give mee leave to tell you out of Gods word what to doe, and yet I will not so much direct you to what you are not doing, as encourage you from Scripture in what you are doing.

First, therefore ye Worthies of our *Israel*, it lyes you upon to search out, and enquire after this Babylonish company, and to repay them according to their demerits. *An eye for an eye, a tooth for a tooth, burning for burning, care for care, liberty for liberty, and blood for blood.* Wee finde in the olde Testament, that if there were a noyse, and report of Idolatry in the land, the Magistrate was not barely to take information, but to make diligent search. *Deut. 13. ver. 12. to 15. If thou shalt heare say in one of thy Cities which the Lord thy God hath given thee to dwell there say-*
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ing. Certaine men of the children of Belial are gone out from among you, and have withdrawne the inhabitants of their Citie, saying, Let us goe and serve other gods which you have not knowne. Then shalt thou enquire, and make search, and ask diligently, &c. And in the verses before, you may see their punishment, ver. 5. 8, 9, 10. And who knowes not that of the Psalmist Psa. 137. 8, 9. O daughter of Babylon, who art to be destroyed: happy shall hee be that rewardeth thee, as thou hast served us! Happy shall he be that taketh, and dasheth thy little ones against the stones. Though as little ones they call for pittie, yet as Babylonish little ones they call for Justice, even to blood. You may think it cruell, but there is nothing cruell which God commands. Indeed father *Laius* in his Sermon before King Edward the sixth, is exceeding earnest, that Popish Prelats might be made *Quondams*, as (saith he) *Abiathar* the high Priest was, because hee laboured to keepe King *Solomon* from his throne. And behold, a greater then *Salomon*, Christ Jesus in the government of his Church is here. And there is a notable Scripture for this. Ezek. 44. from ver. 10. to 15. And the Levites that are gone away farre from me when Israel went astray from me after their Idols, they shall even beare their iniquity. ver. 13. They shall not come neere unto mee to doe the office of a Priest unto mee, nor to come neere to any of my holy things in the most holy place, &c. Whence it appeares, that those which were unfaithfull, superstitious, following Innovations when Israel went astray, and followed Idols, were to be thrust from their places, and to bee made *Quondams* for ever: This now the Magistrate may see into, I prescribe

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not, I leave with you this Generall. It is your duty to search, and enquire after these persons, and to punish them according to their deservings.

2. Secondly, it is in you also to call for dayes of publick humiliation, fasting, prayer, and soule-affliction. It will bee said this hath beene done already. True, it hath beene done, and much good hath beene done thereby in heaven; but when a man layes his eares to the severall Committees, and heares what a world of evill is discovered in each Committee; what filthinesse, and lewdnesse of filthinesse in this and that Priest, in this, and that Officer; how can a man but break forth, and say, or rather sob. Good Lord, what a lamentable condition was this poore Land in? O that the waight of our finnes should not break the axell-tree of Gods patience. O that wee are a nation to this day. And then is there not yet need of more teares, humiliation, and soule-afflictions? Of all the reformed Churches in the world, *England* hath borne the name, and worne the crowne for the life, and power of godlinesse; yet give me leave with griefe of heart, and sadnesse of spirit, to make a challenge. What reformed Church is there in all the world, that ever knew so many suspended Ministers as *England*? Speak (O Sunne) whether in all thy travels from one end of the heaven to the other, thou didst ever see so many silenced Ministers as thou hast done here. And is there not then need of more humiliation, more fasting, and prayer, more selfe-afflictions, and more teares? I will lead you but to one Scripture, and leave it with you. *Ezek. 43. 10,*

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11. *Thou Sonne of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pauerne. And if they be ashamed, of all that they have done; shew them the forme of the house, and the fashion thereof, the goings out thereof, and the commings in thereof, and all the ordinances thereof, and all the formes thereof, and all the lawes thereof, &c.* I know not such another text in all the Bible, as this is for this purpose. One man sayes, the government of the Church of *England* is the best; another, that the *Scottish* government is the best; a third, that a third is best; another, O that I knew what were the government and forme of Gods house, prescribed by God himselfe. Well. Wouldst thou know? *If you be ashamed of your owne iniquities, God will shew you the forme of his house.*

Thirdly, It is with you also (right worthy & beloved) to see that all the ordinances of Jesus Christ, be rendred to the Churches in their native beauty, and that all the reliques, and remaines of *Babylon* bee quite removed. *Opus marmoreum albario non indiget.* True marble needs no painting. And Gods ordinance is all marble, no chalk. True beauty needs no colouring; and the most deformed of Gods ordinances to a gracious eye, is truly beautifull. Great is the pomp of Gods ordinances, when freed from pomp, great is *their* glory when freed from *ours*. Every ordinance is then best administred, when it is most effectuell, and a thing is most full of efficacie, when it is *plenum sui, immixtum alieni*. As wine; or water which doth most coole, or clense when freed from mixtures.

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In the primitive times when the heathen would put the Christians to a cruell death, they tyed a living man to a dead man, that so by the filthy favour, and stench of the dead carkasse, they might poyson the living man to death; this they counted the worst of death; the death of deaths. So when the dead ordinances of mans Inventions, shall bee tyed to the living ordinances of Gods appointment. What is this, but as much as in us lyes to poyson the living with the dead? But I pray tell me, what unkindnesse hath the good ordinance of Christ done to us, that wee should put it to so sad a death. And as Christ said to the Jewes, *I have done many good works amongst you, for which of all these doe you take up stones against me?* so may the ordinances of Christ say, O ye people of *England*, I have done many good works among you; I have converted many of you by preaching to you; I have healed many of you, that were fore bruised; I have comforted many of you that were fore troubled, for which of all these doe you use me thus unkindly; for which of all these doe you thus tye, and linke me to that, which never entred into the heart of God to match mee with. What *Luther* sayes concerning preaching, that may, I say, concerning all the ordinances of God, We that are Ministers (saith hee) think to take our people with our expressions, and if we light upon an expression that pleaseth us well, wee think that it should convert every one that heares it from us; but then the Auditor comes *& hominem olet*, hee smells man in the expression, turnes his back upon it, and the whole vanisheth,
and

and comes to nothing. The explication is plaine,
and easie.

Wherefore, I beseech you, in Christs stead, that
are the heads of our Tribes, that nothing be ob-
truded upon the Churches of Christ, but what
may clearly, and plainely have *Jus divinum* writ-
ten and engraven upon it. Your wisedomes can-
not but observe the severall distractions that are
both in Church, and Common-wealth. If you
Analyze the distractions of the Common-wealth,
you may finde thereby what is the head of our di-
stractions in the Church also. And in the Com-
mon-wealth this is that which troubles, that pro-
ceedings are so illegall; O sayes one, though it
cost me never so much, yet if it were according to
law, I would yeeld unto it. This is that which cuts
so deepe, sayes another, there is no law for these,
and these courses: so in the Church, I cannot yeeld
to this, and that custome, this and that Innovation,
for there is no law for it.

But if a thing be indifferent, and authority com-
mand it, then *Jus divinum* is written upon it. *Objc.*

It is the wisdome of authority to preserve the
Churches in that liberty, wherein Christ hath left
them, for Authority is *Tabularum custos, non An-*
thor. *Ans. I.*

If a thing be indifferent in its owne nature, and
the doing thereof offensive to a weake brother, Au-
thority cannot write *Jus divinum* upon it; for to of-
fend a weak brother, is to destroy him, 1 Cor. 8. 11.
And the destruction of a weake brother, is the
breach of the morall law. Now we all know, that
autho-

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authority cannot write *Jus divinum* upon the breach of the morall law.

Salomon saith, *Ecclesiast. 12. 13. Feare God, and keep his commandemens, for this is the whole duty of man.* As God is an all-sufficient being for a man to live upon, so Gods word is an all-sufficient rule for a man to live by. And if wee looke into *Is. 30. 22.* Wee shall finde that God doth not onely command, that the Images themselves should be destroyed, but that *their coverings should bee defiled.* I remember what Master *Dering* said in a Sermon before Queen *Elizabeth.* There hath bin much dust in the house, and though for the present the house be swept, yet the dust is but layd behind the doore, and a Hen will come that will spread it all abroad againe. Wherefore, I beseech you take heed, that there be no dust left in the house of God in any corner. Give us the ordinances of Christ in their naked, and owne colours, so shall they be blest to us, we under them, and you by them.

4

It is with you also to set up burning, and shining lights in every Candlestick of the Kingdome. First, that the Candlestick be rightly fashioned; secondly, that the lights therein be duly setled with golden snuffers, not brasen extinguishers. This is a speciall help to the fall of *Babylon*, for ye heard from the context, that no sooner did there an Angell fly thorow the midst of heaven with the everlasting Gospell, that is, preaching openly; but another Angell followed presently, crying, *Babylon is fallen.* You know, that contraries have contrary consequences. *Babylon* was built by Ignorance, there-

therefore the Papists say; Ignorance is the mother of devotion, and they say truly; for indeed ignorance is the mother of their devotion; therefore they use their friends; that the people may be put off with Mattins, and Even-song, that so our Ignorance might be an in-let to their devotion. Wherefore then let there be an Angell sent; that is a ministry flying in the midst of heaven; that is openly, and not by stealth; preaching the everlasting Gospel to every place; and congregation; then will Babylon fall, and fall immediately.

These be your duties.

But it is exceeding hard; and very difficult to doe these: a perfect and full reformation is very good, and necessary, but exceeding hard, and difficult.

Objec.

True. But did not *Abrahams* Sacrifice hang in the bryers and bushes? Ye read; that when *Isaac* should have beene sacrificed, God provided a Sacrifice, but that Sacrifice did first hang in the bryars. Ye are the children of *Abraham*; and if you would offer a sacrifice of Gods owne; a sacrifice that should bee pleasing to him; make account that it must hang in the bryars; bushes; and many difficulties.

Ans.

The heathen could say; *Virtue* grows upon the rocks, and if the extirpation of *Babylon*; with the reformation of true Religion; were not a hard work; it were not fit for a Parliament to doe. They are met to untie such knots as none else can untie. The heathen King said to a poore man, Though this gift be too great for you to receive, yet it is not too

D

great

great for mee to give. Either it is of God that you are assembled, or else it is not; if it bee not, why sit you here; if it be, can any thing be too hard for God? Wherefore, let your faith laugh in the face of difficulties. For as unbelicfe will make a thing difficult though never so easie, so faith will make a thing easie though never so difficult.

Object.

But this worke is not onely exceeding hard and difficult, but very dangerous. In great reformati-
ons, there must be some alterations, and alteration cannot be without danger and trouble.

Answer.

1. There is much difference between smart and danger. If a man have rotten, and aking teeth in his head, though the pulling them out be exceeding troublesome, and full of ache, and smart even to bleeding of the gums, and vexation of all the body, yet there is no danger; much smart, but no danger. So in regard of the Church and Commonwealth, though the pulling out of some rotten members may cause a bleeding, make trouble, and some disturbance, yet there is no danger, some ache, but no danger.

2. Many things seeme to bee dangerous at a distance, that are not so at hand. When *Moses* rod was at a distance from him, it was turned to a serpent, and hee fled from it; but when hee tooke it by the taile at Gods command, it was his rod in his hand againe. Prisons, banishments, miseries, at a distance are serpents to us; when we come to them, are exceeding comfortable, and our rods in our hands.

3. Suppose there were danger in a reformation,
and

and extirpation of all that's *Babylon*, yet there's more danger in want of reformation. Vomiting Physick is very troublesome, but disease more. He that ventures against *Babylon*, at the worst can but lose his life, which may bee taken away by the fall of some tyle, on the turning of some humour in our body, but hee that partakes with *Babylon* in her sinne, shall partake with her in her plagues and punishments to all eternity. What a trouble did *Achan* cause, yet hee was but one man, his self one, and the Babylonish garment but one. O what trouble then will it be to suffer many *Achans*, and that continually? *Augustine* sayes, that when the Jewes would not acknowledge Christ, lest the Romans should come, and take their place, in preventing losse, they lost most. They would not lose their earth, and they lost their heaven, they would not lose their place, and they lost their God.

4. But suppose that there were the most danger in the best reformation, is there not enough in heaven to pay for all? Nay, my beloved, even on this side heaven, there is no losse by Christ in losing for Christ, *non habendo habemus*, In not having, wee have. I remember what is written of *foris Zisca*, and (as my Author sayes) written upon his tomb in his Epitaph, thus, Eleven times in joyning battell, I went Victor out of the field. I seemed worthily to have defended the cause of the miserable and hungry, against the delicate, fat, and gluttonous Priests, and for that cause to have received help at the hand of God. Mark the emphasis, it lyes there, *And for that cause*. But ye have an

example of *Jehoshaphat*, which is exceeding full, and much encouraging; *1 Chro. 17. 3.* And the Lord was with *Jehoshaphat*, because he walked in the first ways of his father *David*. He brought up reformation to the first institution, and hee was full therein, for it is said; he walked in the first ways, not in the last; of his father *David*, and sought not to *Baalim*; Nor after the doings of *Israel*, ver. 4. And see what followed. Therefore the Lord established the Kingdom in his hand, and all *Judah* brought to *Jehoshaphat* presents, and he had riches, and honour in abundance, ver. 5. The Prophet *Haggai* is most expresse, and bids them compute, whether that from the very day that they set their hands to the building of the Temple, God did not build them up in outward mercies. Certainly, my beloved, the onely way to gaine, is to lose for God. It is a greater mercy to have, that I may lose for God; then that I may keepe for my posterity.

Quest.

But suppose that a man be in place of authority, and finde that his heart is exceeding dull, and dead, and backward to this work of reformation, what should hee doe that may give wings to his affections, that may move and quicken up his spirit in this particular

Ans.

In this case, let him put himselfe upon the exercise of his authority in the execution of Justice. For it is with the Magistracie herein, as with the Ministerie, the way to preach, is to preach; the way to prayer, is prayer. *Uter ad gratiam est gratia*, The way to grace is grace. God is pleased sometimes to come in with fresh strength, and to give new assistance

stance in the heat of preaching. So in the acts of Magistracie, God comes in also in the dispensation thereof.

2. In that case, present your soules with that great trust that is committed to you, & put upon you: If a Minister when he is banding away his precious houres betweene this, and that play-book, or when he is most prodigall of his peoples time (for it is theirs not his) if then I say when hee is most idle, and indisposed to those great services, he could but realize a Congregation, and present before him the many soules that depend upon him; and as it were heare them calling out unto him; O Sir, study; study for our soules; study for our eternity; certainly this would awaken, move, and put life into him. So if those that are in authority, and place of Magistracie, would but present themselves with those many thousands that have entrusted them with their liberties, estates, lives, I had almost said consciences, and eternities; surely it would be exceeding quickning, and helpfull.

3. Consider your present opportunity. Opportunity once lost, is never recovered. My words shall know no flattery, never did *England* see a Parliament more fitted for the service and work of God, then this now is. A quiver so full of chosen and polished shafts for the Lords work. I have often thought that God would deale by our present Parliamentary assembly, as *Sampson* did deale with the Jaw-bone, wherewith hee had slaine heaps of the Philistines, which when hee had done, hee threw it away; but afterwards thirsting, and being

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like to dye for want of water, God sent him back to his Jaw-bone againe, and tells him that he would cleave that, and open a fountaine of water to him from thence. So hath God used this great Parliamentary ordinance for the slaying of many Philistines, but, in these latter times, this Jaw-bone of ours hath beene throwne away, and despised in the eyes of the world, and it may bee now God will open a fountaine of water from hence, that wee may all be revived, and live thereby. Wherefore then let all those that are of this honourable assembly, think; It may be God hath raised mee up to this time, all the while I was at the University, God was laying in of abilities in mine education for this occasion; and shall I lose this opportunity, *Oportunitas indicat virum*, opportunity shewes the man, and makes the man, and sometimes hath the casting voyce for mans eternity.

4. Consider this also, that if reformation be not now wrought, our sinne and guilt will be greater then ever it was. This Parliament time is a Commencement time for good or evill; take a good work, and though it were never so private, and personall, yet if it passe in this house, it does commence nationall: so take an evill, and though it were never so private before, yet if it passe here, it will take an higher degree, and commence nationall wickednesse; this is a fearefull evill, and very dreadfull, that a personall sinne should become nationall. I know you are unwilling that any sinne should steale it's degree; as therefore you doe desire that no personall sinne should become nationall,

naill; I beseech you in Christs stead, let the reformation be full and perfect, and let every man say, *Babylon shall fall*, I also will have a hand in it, and shoulder at it. *Downe with it, downe with it, even to the ground.*

And if you be a Minister, you know your duty; onely (as *Luther* phrases it) let your knowledge be incarnate into godly practice; good works are faith incarnate, knowledge incarnate. Now you read *Josbna* 3. 13, 15, 17. That when the children of *Israel* went thorow *Jordan*, those Priests that bare the Ark of the Lord, were first to enter upon the waters; & to stay in the midst of them, till all *Israel* past over. The water doth note affliction, the feet of those that bare the Ark, are to be first in danger, and there to stand till all be over. In the place before mentioned, *Ezek. 44. 10, 11, 12.* Gods threatening is very terrible. As if he should say, As for those *Levites* that goe astray when *Israel* goes astray, and doe admit the uncircumcised in heart to myne holy things, though they be suffered in mine house, yet they shal but do the out-works thereof, as for those inward things of mine house, and selfe, they shall not be admitted to them, nor trusted with them. Though they may preach some outward truthes, which they may read of in books, yet for those inward secret heart things of the Covenant, I will never trust them with them, they shall not draw neere to me. O therefore beloved, that wee could denie our own knowledge, wisedomes, parts, gifts, liberties, and all that's ours in this great service.

But if a mans condition, and state bee private, *Quest.*
what.

what must hee doe to help forward the fall of *Babylon*?

Answ. I.

Take heed that thou do nothing to hinder Gods publike designe by your private practices, put away the evill of all your doings, lest your private wickednesse do *ponere obicem* to Gods proceedings.

Achans wickednesse was committed in the dark, and with much privacie, yet what influence had it into publike misery?

Miriam and *Aaron* murmured against *Moses*, and envied at him, for which shee was stricken with leprosie, whereby the whole congregation was stayed, and their march hindered. It is said 2 *Chron.* 20. 33. that the high places were not pulled downe, because the people were not prepared for the Lord, not because the Prince was not prepared, or the great ones not prepared, but because the people were not prepared. It is in regard of truth, as in regard of error in this particular, though the Baker may have kneaded his dough, that is, his false opinion, and made it ready, yet as the Prophet *Hosea* speaks, and as *Zanchy* interprets the place, he sets not in, till the Oven be heat, that is, the heart of the people warmed, and prepared for it. So for a truth also, or a publike mercy, and deliverance, though God have provided it for a people, yet it is not handed to them, and set in, till their hearts be warmed & prepared for it. You may observe therefore, that when *David* had made his penitentiall Psalm for his own sinne, *Psal.* 51. after much supplication for the pardon of his owne evill, and for grace, and comfort he comes at last in the 18. ver. to this petition, *Doe*

good

good in thy good pleasure unto Sin, &c. How comes that in here? Yes, when a man hath once repented of his owne sinne, and cleared that reckoning, then he is fittest to ask mercy for the Church, and till then unfit. Therefore though in regard of your owne soules, your owne eternitie, you will not part with your owne sinnes, yet if you have any pittie, any compassion, any bowells towards your owne Country, or Churches of God, put away the evill of all your doings.

2. Though your condition be never so private, you may discover the wayes of *Babylon*, the works, and complotments of the Babylonish party: and the discovery of evill is halfe it's ruine, as the Apostle speaks, *2 Tim. 3. 9. They shall proceed no further, for their folly shall be made manifest to all.*

3. You may beleeeve downe the walls of *Babylon*. Faith removes mountaines, though it bee but a graine; By it the walls of *Jericho* fell, in the blowing of those poore Rammes hornes. And the walls of *Jericho* were built up to heaven, surely then the walls of *Babylon* cannot bee higher. Wherefore seeke out those promises, and threatnings, set your heart towards them, beare your selves upon them, urge, and presse God by vertue of them, and say, though it be very unlikely that *Babylon* should fall, yet God hath thus, and thus promised, thus and thus threatned, and he is faithfull, here I will stay, and here I'll wait.

4. You may spread the blasphemies of the Babylonish faction in the eyes of heaven. Thus did

E

Hezekiah

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Hezekiah when *Rabsbakh* blasphemed, and wee know how it prevailed. Great, and grievous have the blasphemies beene wherewith the men of *Babylon* have blasphemed the Saints of God, and the footsteps of his Annoynted, which God takes as done against himselfe, and so repayes them, *Ezek.* 35. 12. compared with the 13 verse. In the 12 verse it is said, *I have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, they are layd desolate, they are given us to consume: But* in the 13 verse these words are charged upon them, as if they were spoken against God himselfe, *Thus with your mouth you have boasted against mee, and have multiplied your words against me.* Therefore at the 14 verse followes the punishment. The spreading of their hellish blasphemies, is exceeding prevalent with God, and very potent.

5. You may use all the Interest you have in heaven, and whatsoever credit you have there, improve it, which wee beseech you doe now in this particular. Your prayers puts them under Gods curse.

6. Though your condition, and station be never so private, you may according to your place, curse the practices and complotments of all the enemies. Doth not *Jacob* seeme to pronounce a curse upon the practices of *Simeon*, and *Levi*, though his owne children, *Gen.* 49. 7. *Cursed be their wrath for it was cruell, &c. for in their anger they slew a man, and in their selfe will they digg'd downe a wall.* What is the endeavour of the *Babylonians*, but to digge downe

downe the walls of *Ierusalem*, and of our protection. O my soule come not thou into their secret. God hath commanded that *Aerofs* should bee cursed, and cursed bitterly, because they went not forth to help the Lord against the mighty. How bitterly then are they to be cursed, that goe forth to help the mighty against the Lord.

It was a Statute, & a Law in *Israel*, that if any removed the ancient land-marks, he should be cursed. *Cursed*, sayes the text, *shall hee be that removes the ancient Land-marks, and let all the people say Amen.* What is the ancient Land-mark of *England*, but our Laws and Religion, and therefore if any man shall remove this our Land-mark, cursed shall he be, of the Lord cursed, and let all the people say Amen.

7. What ever personall injury hath beene done unto you by any of the enemies of the Churches, you may, you must passe them by, so farre as it is a private concernment, and you shall not lose hereby, your forgivenesse hastens their ruine. For this cause, as you may read, *Numb. 12. 2, 3, 4.* God himselfe tooke vengeance on *Miriam*, because *Moses* was a meeke man: see how the mention of his meeknesse is brought in by way of parenthesis at the third verse, as the cause of Gods proceedings against her, *ver. 4.* Wherefore my beloved, have any beene wronged, and injured by your, and Gods enemies, carrie it meekly, carrie it humbly, no revenge, no revenge, but all forgivenesse. And have they begun to fall before you, let there be much rejoycing, but no insulting, prayses, but no insulting,

prayer still, but no insulting. Let your moderation bee knowne to all; for God is at hand. These are your duties. Which things if they bee in you, and abound, in due time *Babylon* shall fall, and you shall see it; for the second doctrine tells us it.

Doct. 2.

Though Antichristian and Romish Babylon be never so great, yet it shall fall, and fall assuredly.

Reason 1.

This is but equall, those that have fallen from God, shall fall by God; those that have made others to fall, shall fall themselves. Now the man of sinne is the starre that is fallen from heaven, who in the 2 *Thes.* 2. 3. (as some observe) is called in the abstract, *Apostacie* not an *Apostate*, a *falling away*, not one that is fallen away, so notorious is hee for sinfull falling; and as God rewards grace with his owne grace, so hee rewards sinne with it's owne likenesse.

2. How else shall *Sion* rise, if *Babylon* doe not fall? It is said, when the Lord exalteth the low tree, he bringeth downe the high tree, then shall all the trees of the Forrest rejoyce. God is making way to such a Jubilee; therefore *Babylon* must fall, and that assuredly.

3. Those that are too bigge for themselves, and cannot mannage their owne greatnesse, must needs fall. Pride goes before a fall; It is the naturall *genius* of *Babylon* to bee proud, and great, great and proud. *Babell* was at first built to affront providence, that the world might be no more drowned. Afterwards sayes that King in *Daniel*, Is not this great *Babylon* that I have built for mine honour. And

Revel.

Revel. 18. saith our late *Babylon*, *I was a Quene, &c.* They have beene great, and in their owne eyes great, surely therefore their owne waight shall sink them.

4. Must not those needs fall that are set in dark and slippery places, whom the Angell of the Lord drives? Now, if ever, the places of Gods enemies are very slippery, themselves in the dark, and the Angell of God driving them. Therefore they shall fall, and fall assuredly.

And if so. Then learne wee how to take notice of, and behold these great works of God concerning the fall of *Babylon*, as they fall out in our generation. It is in regard of the evill that comes to evill men, as in regard of the good that comes to the good. Now when the Saints doe receive any mercy, their hearts stick not in it, nor their eyes on it, but they see it lying under it's relation, in relation to the word, and promise, saying, It is indeed a great mercy that I have a house, and place to dwell in, but God hath not onely given me sweet habitation, but he hath given it mee in the way of a promise, *to performe the mercy promised.* Hee hath given mee wife, children, and friends, *to performe the mercy promised.* Nay, he hath given mee Christ himselfe *to performe the mercy promised,* Luk. 1. Thus they see all things, lying under a promise in that relation. So also when ye see any judgement befall the enemies of Gods Church, you are not to looke upon them, as inere works of God, but to looke upon them in their relations, in relation to the threat-

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ning, as lying under the threatning, and the fruits of it; and the reason hereof is this especially, because otherwise you doe not see the whole work of God, when you doe see it before you. As it is said of *Israel*, *Deut. 29. 4. Tet ibe Lord hath not given you eyes to see, &c.*

As now suppose that a foole, a mad man, or a beast should come into the congregation, though they should see the water of Baptisme, yet they would not see the Sacrament, or halfe the Sacrament, because they could not see it under it's relation. Wherefore my beloved, when ever you shall behold the hand of God upon the world, in the fall of *Babylon*, and his great works, that way, be sure that ye behold them under the relation, in relation to the Lords threatning, and say, True, here is a Babylonish Priest, crying out, Alas, Alas my living, I have wife and children to maintaine, and all is gone, my preferment is gone, my hope is gone, my place, and office gone. But all this is to performe the judgement threatned; God threatned before, that he would put it into the hearts of the Princes of the earth to eat her flesh, and drink her blood, *Revel. 17. 16.* Now it is in a great measure fulfilled, for her great revenues, and rich livings are in part her flesh, and blood. God said before, *Revel. 18. That her Merchants should stand a far off weeping, & wailing, and saying, Alas, alas, that great Citty.* Thus is the word of the Lord fulfilled, and God is faithfull.

DoH. 3.

As the fall of *Babylon* is very certaine, so it is the duty of the Saints to speake of it as if it were done already.

Wee

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Wee are bound to honour the faithfulnessse of *Reas.* 1.
God, more than the faithfulnessse of any other, because other things are faithfull to us, (as *Salvian* observes) because he is faithfull. We expect cooling, and cleansing from the water, and that is faithfull: Why? For God is faithfull, he bids it be faithfull to us. We expect warmth, and light from the fire, and that is faithfull: Why? for God is faithfull, hee bids it bee faithfull to us. In all these faithfull creatures there is but a drop of Gods faithfulnessse, and when they promise, we beleeve them, and shall wee not beleeve him when hee promises, and when hee threatens? When a faithfull friend promises, wee say it shall be, but wee are to honour Gods faithfulnessse more, and therefore to speak of the thing promised, or threatened, as if it were done already.

When wee doe but begin a good worke, God speaks of it as done already; *Heb.* 11. 17. It is said, by faith *Abraham offered up Isaac*; yet hee did not actually offer him up, but intended it, and set himselfe to doe it at Gods command; *Exod.* 4. 20. it is said, that *Moses tooke his wife, and sonne, and returned to the land of Egypt*; Yet hee was but in the beginning of his returne. When we have begun any good work for God, he speaks of it, as done altogether; therefore he having begun that great and good work for the Churches, the fall of *Babylon*, it is our duty also to speak of it, as if it were done already.

Let us therefore correct our manner of speaking. *vs.* 1.
If any storme or trouble arise upon the Churches,

ches, wee are ready to break forth into dispondent conclusions, saying, God is now gone, mercy gone, the ordinances gone, wee were in good hope to have seene good dayes, the ruine of the Churches enemies; but they doe so prevaile, as that wee have no hope at all in this particular. But though the extremity of the Church bee never so great, and the enemies never so flourishing, wee ought to say, They are fallen, they are fallen.

Object.

But how can wee speake thus when an utter improbability, and unlikelihood dwells upon the businesse?

Answer.

Yes. For when God destroyes his enemies, hee either takes them away by a weake hand, as *Jer.* 50. 45. *The least of the flocke shall draw them out;* Or they shall perish by their owne hands, as *Psalm.* 9. 16. *The wicked is snared in the work of his own hands;* Or they shall be destroyed without hands, As *Job* 34. 20. *The mighty shall bee taken away without hands.* And is this true may the soule say, that the enemies of the Church shall perish by a weake hand, or by their owne hand, or without hands; then will I never sinke, and despaire in my heart, or give ill language to Gods faithfulnessse; though the condition of Gods Churches be never so low, though the condition of the enemies be never so high.

Pse 2.

If wee are to speake of this worke, as if it were done already, when it is not done indeed; then how contrary are those to Gods word, who say it is not done when it is done indeed. That will not acknowledge Gods worke, that say on the

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the contrary, It is not fallen, It is not fallen, when it is fallen in truth. And such there shall be, who when the vial is powred upon the seat of the beast, shall gnaw their tongues, and blaspheme the God of heaven, not repenting of their deeds, Revel. 16. 10, 11. But I hope better things of you, and such as accompany salvation. Onely now if there bee any here, that have given any assistance to Babylon, by pen, tongue, or hand, let them repent. O every one, repent you of your superstition, repent, repent you, lest you partake with Babylon in all her plagues, and torments to all eternitie. And remember that speech of *Godses Calchus*, I am afraid to denie the truth, lest I bee for ever denied by the truth. *Christus est via & veritas, non consuetudo*, Christ is the way, and truth, not custome, not innovation. And if there bee ever a drunkard, swearer, adulterer, Sabbath-breaker, or prophane person here, let him labour to get into Christ, lest when hee shall see these great works come to passe (and come to passe ye shall see them shortly) with greater works of God then I have mentioned, ye may be able to rejoyce in them: whereas otherwise you will say, I, these be glorious works indeed, and comfortable for those that are in Christ, but I am a poore wretched drunkard, & not in Christ. Wherefore above all things get into Christ; so shall you rejoyce with the felicity of Gods chosen.

And if any have had any ill thoughts, or words, of, or against Gods people, now change your

F

words.

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words, and your thoughts of them: For, for their
sakes it is, that these great works are to be done.
Is. 43. 14. Thus saith the Lord your Redeemer, the
only one of Israel; for your sake I have sent to Babylon,
and have brought down all the Nobles, and the
Chaldeans, whose cry is in
the shippers.

(*)

FINIS.

Errata.

Page 3 line 3. for vexations, read vexatious. Page 14. line 24. for
ourin. Page 7. line last. for Septuor, read Septuor. Page 15. line 25. for
Author, read Author.

Die Martis. 6. Apr. 1641.

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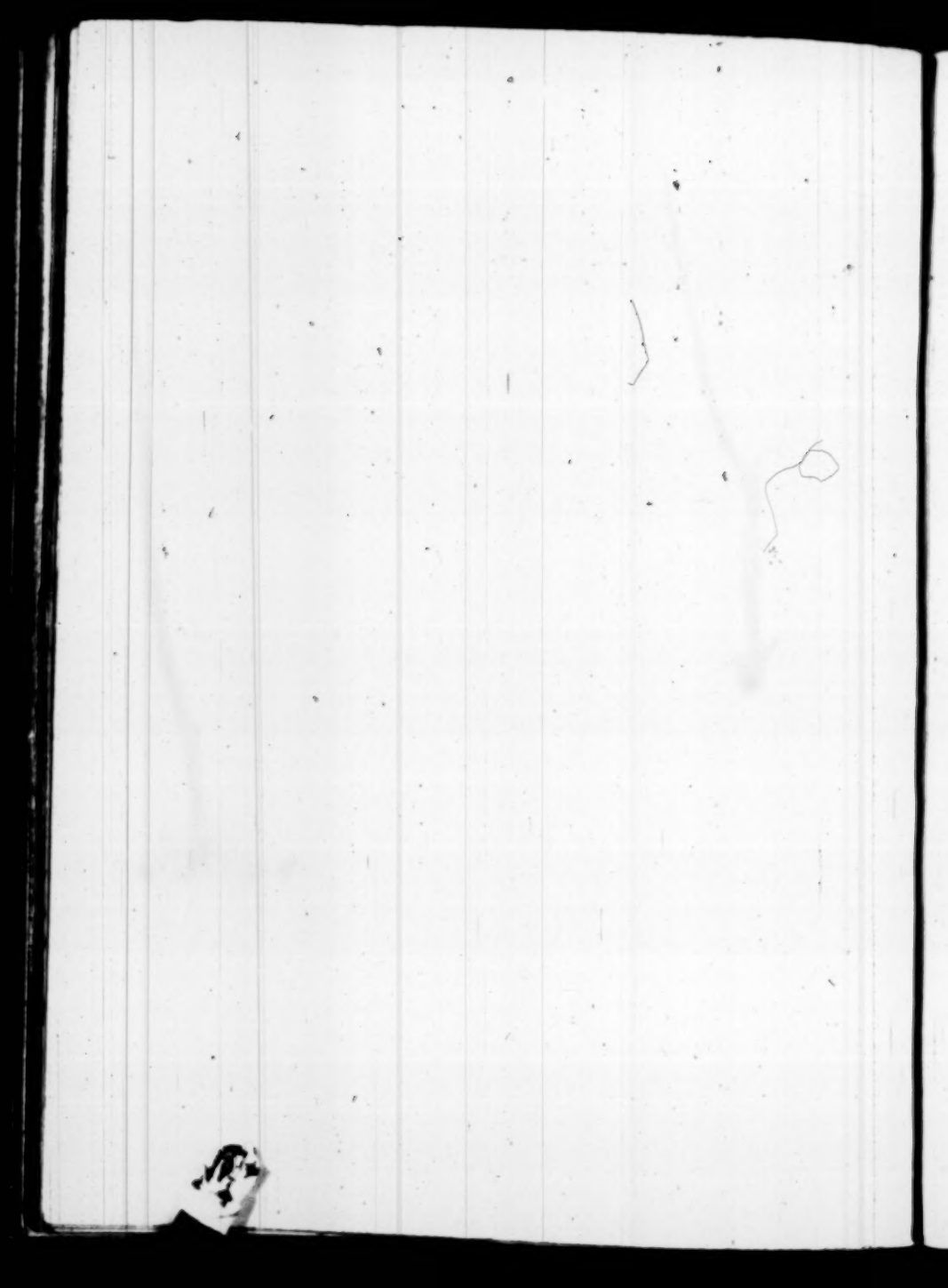
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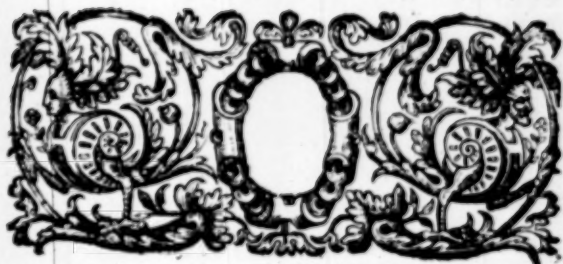
A LETTER
FOVND IN THE
PRIVY LODGE.
INGS AT WHITE
HALL.



Printed in the yeare,
1641.



(1)



A
COPPY OF A
LETTER FOVND
IN THE PRIVY LODG.
INGS AT WHITE-
HALL.



That it is fit for the
King to doe some-
thing extraordinary
at this present, is not
onely the opinion
of the wisest, but
their expectation al-
so; men observe him more now, then at
other times: for Majesty in an eclipse,
A 3 like

like the Sunne, drawes eyes, that would not so much as have looked towards it, if it had shined out and appeared like it selfe. To lie still now, at least, shewes but a calmenesse of mind, not a magnanimitiesince in matters of government to thinke well at any time (much more in a very active) is little better then to dreame well; nor must hee stay to act till his people desire, because tis thought nothing relisheth with them lesse: for therefore hath nothing relished with them, because the King for the most part hath stayed till they desired, and done nothing but what either they have, or were petitioning for. But that the King should doe, will not bee so much the question, as what hee should doe. And surely for the King to have right counsell given him at all times is strange, and at this time almost impossible, his party for the most part (I would it were modestly spoken and it were not all of them) have so much to doe for
their

their owne preservation, that they can
 not without breaking a law in nature,
 intend anothers. Those that have cou-
 rage, have not perchance innocency,
 and so dare not shew themselves in the
 Kings businesse; and if they have inno-
 cency, they want parts to make them-
 selves considerable, and so consequen-
 tly the things they undertake. Then
 in the Court, they give such counsell
 as they beleve the King is inclined to,
 and determine of his good by his de-
 sire, which is a kind of setting the Sunne
 by the diall. Interest which cannot erre
 by passion, which may in going about
 to shew the King a cure, but a man
 should first shew him the disease. But
 to Kings, as to some kind of patients, it is
 not alway proper to shew them how
 ill they are; And is too much like a
 country clowne, not to shew the way
 unlesse hee know of you first, from
 whence you come, and discourse of
 things: Kings may bee mistaken, and
 Coun-

Councillours corrupted, but true interest alone (saide the Duke of *Roban*) cannot erre. It were not amisse therefore to find out this interest, for setting downe right principles before conclusions, is weighing the scales before wee deale for the commodities.

Certainely the interest of the King is the union of the people, and who-soever hath told him otherwise, (as the Scripture saith of the Divell) was a Seducer from the first. If there had beene one Prince in the whole World that made felicity in this life, and left a faire fame after death, without the love of his Subjects, there were some colour to despise it. There was not among all our princes a greater Courter of the people, then *Richard* the third; not so much out of feare as out of wisdom, and shall the worst of Kings have striven for that, and shall not the best? it being an Angelicall thing to gaine love.

There

There bee two things in which the people expect to bee satisfied, Religion, and justice, nor can it bee done by any little Acts, but by Reall and Kingly resolutions. If any thinke that by dividing the factions (a good rule at other times) hee shall master the rest, hee will bee strangely deceived, for in beginning of things it would doe much; but when whole Kingdomes are resolv'd of those now that leade those parties, if you would take off the major number the lesser would governe, and doe the same things still. Nay if you could take off all, they would set up one and follow him; for as *Cato* said of the *Romans* they were like sheepe, and that the way to drive them was in a flocke, for if one would bee extravagant, all the rest would follow; so it will bee here, it will dearely appeare, that neither the person of the *Scottish* or *English* Actours upon the stage are considerable to the great Body of *England*. But the things

B

they

they undertake, which done by another hand and so done that there remains no jealousie, and leaves them where they were and not much risen in value. And of how great consequence it is for the King to resume the right and bee Authour himselfe let any body judge, since (as *Comines* saith) those that have the art to please the people, have the power to raise them.

To doe things so that there remaine no jealousie is very necessary, and is no more then really reforming, that is pleasing them, for to doe things that shall grieve hereafter, and yet pretend love amongst Lovers themselves, where there is the easiest faith will not bee accepted. It will not bee enough for the King to doe what they desire, but hee must doe something more; for that will shew the heartinesse; I meane by doing more, doing something of his owne, as throwing away things they call not for, or giving that they expected

cted not; and when they see the King doing the same things with them, that will take away all thought or apprehension, that hee thinkes the things they have done already ill.

Now if the King ends the difference, and takes away the suspect for the future, the cause will fall out to bee no worse, then when two dualists enter the field, the worsted partie (the other having no ill opinion of him) hath his sword given him againe without any farther hurt, after hee hath beene in the others power. But otherwise it is not safe to imagine what will follow, for the people are naturally not valiant, nor not much Cavalliers, now tis the nature of Cowards to hurt when they receive none, and wound even the dead; they will not bee content while they feare and have the upper hand, to fetter onely royaltie, but perchance as timorous spirits use, will not thinke themselves safe while it is at all. And possibly

sibly this is now the state of things:

In this great worke at least to make it appeare perfect and lasting to the Kingdome, it is necessary that the **Queene** really joyne: for if shee stand aloofe, there will bee still suspicion, it being a received opinion in the World, that shee hath a great interest in the Kings favour and power. And to invite her, shee is to consider with her selfe, whether such great vertues and eminent excellencies (though shee bee highly admired and valued by those that know her and are about her, ought to rest satisfied with so narrow a payment, as the estimation of a few, and whether it bee not more proper for a **Queene** so great to aime at universall honour and love then private esteeme and value. Besides how becoming a worke of the sweetnesse and softnesse of her love is compounding of differences, and uniting hearts: and how proper for a **Queene** reconciling King and people.

There

There is but one thing more remaines, which whisperd abroad busieth the Kings mind, if not disturbes it. In the midst of those great resolutions. And that is the preservation of some servants, which hee thinkes somewhat hardly torne from him of late, which is a thing of so tender a nature, I shall rather propound something about it then resolve it.

The first Quere will bee whether (as things now stand) Kingdomes in the ballance, the King is not to follow nature, where the conservation of the generall weale commands and governes the lesse. As Iron in particular sympathy stickes to the Load-stone, but if it be joyned with a greater body of Iron, it quits those particular affections to the Load-stone, and moves with the other the greater body, the common Country.

The second will bee, whether if hee could preserve these Ministers they can

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bee of any use to him hereafter, since no man is served with a greater prejudice, then hee that imployes suspected Ministers, or not belov'd, though able and deserving in themselves.

The third is, whether to preserve them there bee any other way then for the King first to bee right with his people since the rule in Philosophy must ever hold good *nemo dat, quod non habet*; before the King have power to preserve, hee must have power.

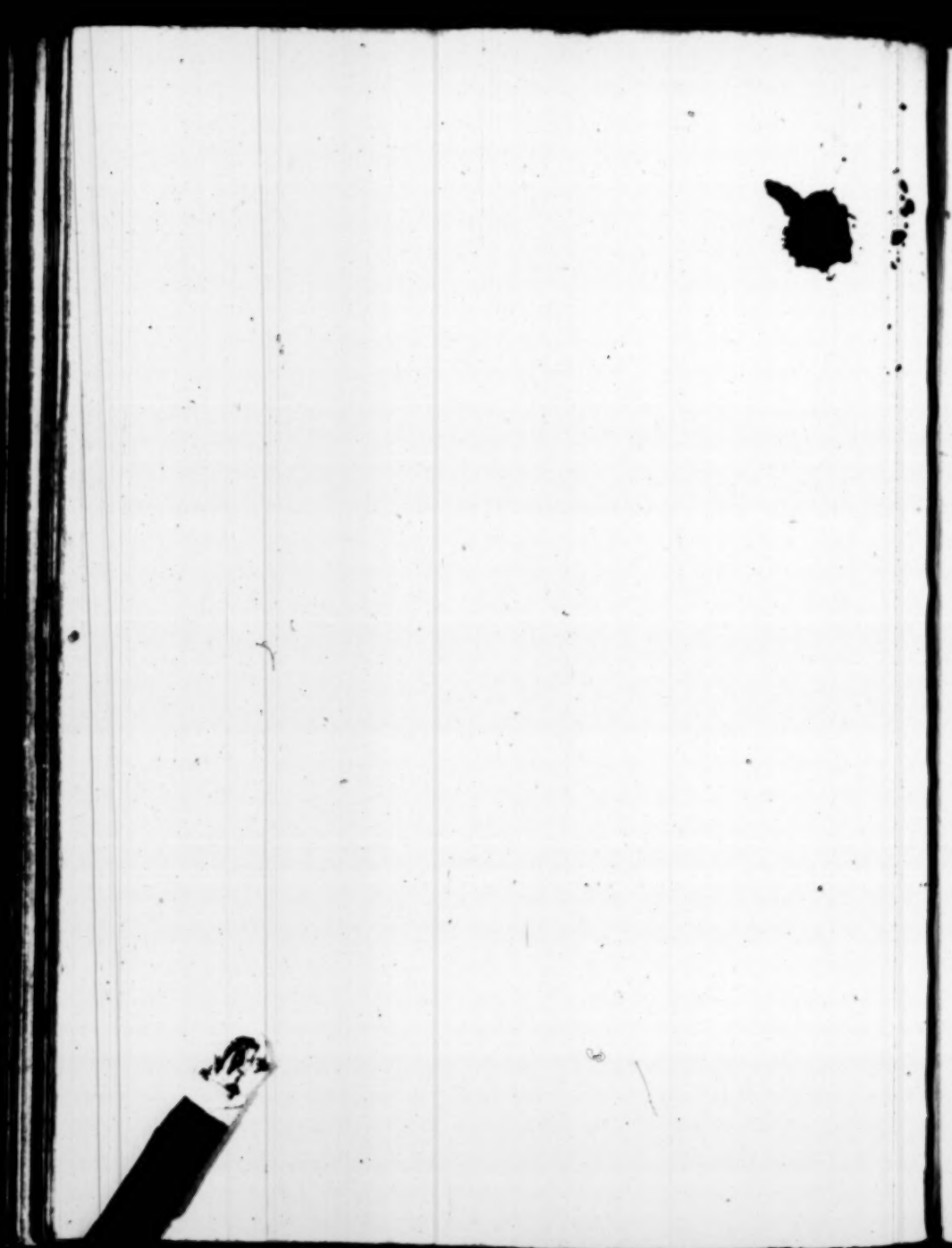
And lastly, whether the way to preserve this power, bee not to give it away; for the people of *England* have ever bin like wantons which pull and tugge as long as the Prince hath pulled with them, as you may see in King *Henry* the third, King *John*, and King *Edward* the second, and ended all their troublesome and unfortunate raignes. But when the Princes have let it goe, the people come and put in their hands againe, that they may play on, as in *Queene Elizabeth*.

I will

I will conclude all with a prayer, not
 that I thinke it needs for the present,
 (Prayers are to keepe us from what may
 bee, as well as preserve us from what is)
 that the King may not bee too unen-
 sible of what is without him, nor too re-
 solv'd of what is within him; to bee sicke
 of a dangerous disease and feele no paine
 cannot bee but with losse of understan-
 ding: 'tis an Aphorisme of *Hippocrates*.

And on the other side Opinionist is
 a sullen Porter, and (as is wit-
 nessed of *Constans*) shuts out
 oftentimes better things
 then it lets in.

FINIS.



A

PACK OF PATENTEES.

OPENED.
SHUFFLED.
C V T.
DEALT.
AND PLAYED.



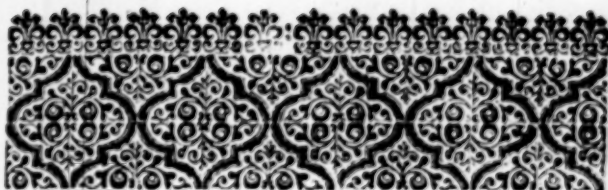
LONDON,
Printed in the year
1641.

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A
 PACK OF
 PATENTEES.

Coales.

F Aine would I write, but that I quake with cold,
 The seasons of the yéare, are bought and sold
 By *Patentees* : yet underground like Moles
 They have their cells. The devill trades for *Coales*,
 For Brimston's very scarce (all fiends by kinde)
 Ile blow my nailes, and then Ile write my minde!
 I doubt nor but in gamcing we may jump,
 For all the knaves were lately turn'd up trump ;
 Which now are in the stock ; nor can they passe
 For current cheats, except they went to grasse,
 And change themselves to Rams, live still in feare,
 Yet fire was very cheape, but *Coales* are deare :
 Which makes me feed so coldly, who can tell,
 What projects best to bring 'em out of hell?

A 2

Perhaps

Perhaps they are but sunke into the *sands*,
 Which doe resemble Hell, Ile warme my hands
 On better termes ere long, but ah must I
 Sit thus a cold untill the *Sands* be dry?
 No, no, the spring tyde comes, which in a day
 Will kisse the banks, and drive the *sands* away.

Sope.

WHere's *Sapo* now: he's gone to look his rent,
 He cannot speed, he'd have his tenants shent,
 And he a Purservant to fetch 'em in;
 His hornes are cut, and sorrowes doe begin
 To creepe upon him: yet, he gaping stands,
 Craving a fee when I should wash my hands:
 I paid him weekly, but Ile pay no more,
 His ware doth stink like him; that quits the score.
 It spoyles my skin, if linnen cannot be
 Kept cleane and sweet without a *Patentee*,
 Weel goe like Turkes. But *Smigmee* he will bring
 Content to you, and profitto the King;
 If you will take his word: for he's the chiefe,
 I wish at last, he may not prove a thiefe,
 To Prince and Subject: If he doth he must
 Hold up his head; nor shall he goe untrust.
 The Laundresse will come in when he is try'd,
 And frame her plea, The Countreyes curse beside
 Will light upon him: with a common scoff,
 For all his *Sope* he came not cleanly off.

Enter

Enter Starch.

Say, who goes there in such a serious March?
One that will soongrow stiffe; because his *starch*
Doth hang upon his hands; his outward skin
Is frighted from the flesh, he must come in
And lay the Shipskin downe for his abuse;
His dainti'st wares growne stale for want of use.
His white, his russer, and his purest blew
Is ponder'd up with branne; he's nothing new
But tydings of his cheate; He had reveal'd
(If he had got but once his Patent seal'd)
A way for yellow starch. This golden Itch
He catcht of *Lucifer*, or of the Witch
That first devised it. He (like them) pretends
The good of others, when his private ends
Are to enrich himselfe, but he may learne
What two ends be when one shall serve his turne.
I paint him but behinde; but know ere long
His looks will speak him, when he holds his tong.
I leave him as I found him, full of care;
Easing his purse being pesterd with his ware.

Exit.

Enter Leather.

Another *Patentee*? whiats he? for Leather,
Bring in his Roules, and lay 'em up together.
He feeds upon the skin; 'ras been our manner
To blame the Shomaker, and then the Tanner,

A 3

Cause

Cause Boots and Shoes are deare, and we are faine
 To use our selves to hardnesse, purchase paine,
 To tame our legges, our Boots being full of holes,
 We weare the hoofe to save a paire of soles.
 Poore *John* the Cobler wee did banish hence,
 Who would not sole 'em under sixteene pence:
 But we repent; for since he changd his stall,
 His last, his bunch of bristles, and his ull
 Are all at pawne. But *Pellio* rides in state,
 To gaine the Cities and the Country's hate.
 Pray let him crisp his lockes; for he has blades
 And braver Gallants than the knave of Spades
 To waite upon him; if he goes too farre,
 Though late for us, too soone for him a barre
 May stop his pafe: In earnest this a jest;
 Though we went barefoot while he fild his chest;
 The Lock is pickt by Law, and he shall finde
 His shame new bottom'd when his skins unlinde.

Exit.

Enter Vinum.

IF I were able to direct my line,
 I'de soone finde out the *Patentee for Wine*:
 But he was shriev'd before, and did confesse
 The wrong was none of his; but Ile expresse
 My barren fancie: I am faine to pay
 For tithe at least three halfe-pence every day:
 Which makes the *Spaniard* proud, & he doth nurse
 The *French* mans folly while he picks my purse.
 The

A Pack of Patentees.

The drunkards punisht most, but he'l gaine health,
And save his money now. The Common-wealth
Is bound to praise his wit, if he can fill
A chest of Gold or two, he in his Will
Will leave it all to others, who for him
Will dig his grave and leave him at the brim:
Then in their teares, their love shall be exprest,
Except he dies a mile from *London*, West.
He mix my Wine with water, till I finde
The parchment cancel'd, and his haughtie minde
Made like *flos liberi*, then may his dust
In forma pauperis, take a grave on trust.
His Motto's this; *Death saucily begun*
To rack up fortie shillings in a Tunne. *Exit.*

Salt White Salt.

Well, now *Salarinus* comes, a season'd man,
With Justice made in wax, but if he can
He'l broach some life into't; If he were free
Hee'd prove his armes at large, and you should see
His pedegree displayd; how he would thrive,
His seasons past, and now he stinks alive.
His colours white, but he is black within
Being frighted from the seale, he'l now begin
To bate the price to neighbours; sell his store
For single gaines, his patent cost him more.
But hungry time hath eate it out of shape,
It gave him colour to commit a Rape
Upon the harmlesse body, his state
Sweld like a Maggot in a pudding fate,

Which

Which now hath gather'd wings; and in a while
 T'will fly abroad. I cannot chuse but smile
 To see these Locusts creepe in every place;
 Selling their credit they doe buy disgrace.
 Their word will be *Sallitus* (in the street)
Qui sapit omnia could not keepe them sweet.

Exit.

Enter the Hop.

D'spatch the Hopman next, he cannot stay
 To take his Bill, except he hops away,
 He will betray the Pack, why may not he ?
 His wit is level'd with his honestie.
 His wares have lost their sweetnes, sent, and hue,
 The old are off his hands, as for the new
 The times have spoyl'd their sale, yet he could sell
 His Patent deare enough to those in hell.
 But they can brew no drinke in stead of beare,
 They have each minute every one a teare.
 His shame brews griefe, when dāger finds no stops,
 Tis boyl'd, tun'd, purg'd, and it needs no hops
 To give its rellish, he would faine be shift
 Of what he su'd for, but it is the drift
 Of all his Chapmen that doe live in Towne,
 To keepe up Hops and let the man goe downe.
 Conceit hath filld his purse, but he will finde,
 Although he went before, he came behinde ;
 'Tis easly knowne to what his gaine amounts,
 But very hard to cast up his accompts.

Exit.

Enter

Enter Tobacco.

NOW *Fumus* comes alone; for he hath rais'd
Great profit out of naught; and he'd be prais'd
For his Industry, cause he loves the King,
He'l turne Impostor or be any thing
To shew his service to him, he will make
You buy your livelihood, or he will take
Your libertie away; He lately made
A Law by word of Mouth, to take your trade
A prisoner to himselfe, to keepe his pride
Lay downe your fine, and pay your rent beside:
Beleeve him tis his due; but all this while
I heare *Saint Kit. Virginia* doth beguile,
And he deceives us all, he's discontent,
His saucy tenants will not pay him rent. (those
For that which turnes to smoake, nor chop with
On whom he spits his strength, or doth impose
His secrets in by weight, thence tryd he's cause
As *Contra bonum*, and against the Lawes,
His projects made with weeds, and empty breath,
By such another he may catch his death.

Exit.

Gold Wyer.

THen came *Auriligus* to try his strength,
He hath a Scale to draw you out at length,
If youle be pliable, resigne your purse,
He'l Wyer-draw your wealth, and give a curse

B

To

To make up weight, or if you want a graine,
 This Knave puts in himselfe to make up twaine.
 He do's but fine your pride; why may not he
 Take custome for your sinne (pay but your fee
 And he'll remit your fault) as well as those
 Which men pay for kissing? proving foes
 To men with emptie purses, yet this slave
 Hath gain'd no more than what will buy a grave,
 To bury all his worth, what needs he more?
 For he was dead in both his ends before.
 Poore men must live to labour, they must give
 Him tribute for their lives, and he must live
 By their undoing. Now he's lost his prey,
 It's keeper slips aside, he runs away.
 Pray charge him with disgrace, then quit the stage,
 His Golden dayes wore out an Iron age.

Exit.

Warr Hornes.

BEware the Horner comes, he can transport
 The Calves defence, the Oxe, or any sort
 Which are within his List, this Beast is free,
 He'll suffer none to trade in hornes but he.
 Speak, will you have them rough? then they are put
 In universall termes; If they are cut
 He'll change them into Combes, with privy theft
 He'll barrell shame, he's a Coxcombe left,
 Which he will use himselfe, his ware don't sink,
 The Devills hornes are short, and he do's thinke
 To trade with him by whole sale, then he may
 Be carr'd hence, he need not run away.

3 He

He must have roome; though he be built for store;
An Ass behind, is like an Oxe before.
His fortunes hard, nor can he hold his tongue,
He keeps his Patent, and his Hornes too long,
Which render him a Beast, so let him passe,
He shall be kept at House, not put to grasse,
Till he hath shed his Coate, then like a Deare,
He'll cast his Hornes, but cannot ev'ry yeare
Increase againe, new *Cornigenus* must
Restore men right, which he did keep on trust.

Exit.

Butter.

NOW heres a slippery Merchant, hold him fast,
His Patent seal'd with Butter, at a cast
He'll venture all his worth, he would be rich,
And make ten thousand pay for't; but his itch
Is somewhat coole, which formerly did burne,
A Rope with Butter's like to serve his turne:
His grease begins to melt, a running sore
Is broke behind, because he rob'd the poore.
The richer sort might let his project passe,
He'll bring 'em back a gilded looking glasse,
To trim their folly by; but ah! poore I
Am never well but when my sauce-pans dry.
To feed the Flemings he would starve his friend,
Time has bewraid his plot, and crost his end.
He must be basted ere I have my wish,
He buy a Ferkin now, whereas a dish
Was us'd to serve me, let this scraping gull
Be salted up himselfe, his Tubs are full

B 2

O'th

O'th Anagram of Durt, so foule his case
 Doth now appeare, but if a Farmers place
 Were seal'd unto him, he might trade agen,
 In stead of Ferkins hee'd have Hogsheads then.

Exit.

Raggs.

THe Rag-man's come at last, who proves his
 To be but Kennell deep, and yet this sot (plot
 Is deeper in the shame than he which groanes
 His length from earth, or nastie marrow-bones.
 Some sweep their houses, others rake the street,
 To make his pack, and if he do's but meet
 One that has rob'd the Gutters, hee's the taker,
 For he was truly borne a dung-hill-raker.
 His servants weare his cloth, who ere you finde
 With little Dung-rakes, and with bags behinde,
 Can blaze his Armes at large, he makes his brags
 That he's growne whole, and they doe shift their
 Six times a week, but once a moneth he berts, (tags
 They'd have the linnen which the Hangman gets,
 But that his Patent was not wisely drawne,
 To hold in Law; his braimes were laid to pawne
 For Country Tom's old linnen (to begin)
 Except the shrowd which he was buried in.
 Pray view this totter'd patch, as he appeares,
 His Coate is shed, and he may shake his eares.

Exit.

The

The rest shuffled up together.

WE'l shuffle up the pack, those that before
Did play at post & parc must play no more;
For they are of a suit. A Courtiers face
Would face out all, but that he wants an Ace.
The former lost their stakes; were they not gone,
(Their games being play'd) they might be lookers
But *Marrow-bones* must shuffle, he begins, (on.
Who ~~the~~ forgot the stock; yet challeng'd Pins
To prick them in the middle: not agreed,
In shuffling one another, they proceed
To take the Dice, and end it with a throw;
Pins was above, and *Marrow-bones* below:
Had broke *Tobacco-Pipes*, had he been dry'd,
New-Corporation betting on his side,
Did make *Gold waights* his partner, and *Bone-lace*
Would play with *Pins*, who quickly gave him
Their faults were shuffled in, and every man (place.
Will deale 'em to his partner if he can.
They dodg in the beginning, all are vex't,
The Cards are shuffled now, the Cuttings next.

The Cutting.

They list for Dealing first, *Gold waights* would
(who cut a knave) cause *Pins* was least in sight,
And got the Dealing, then they rais'd their spleen,
Waights had a cut that all his faults were seen.
The spirits being laid, they change their place,
And *Marrow-bones* must deale, he cut an Ace.

They give each other names: who had the *deale*
 They cald the *Goose*, and *Lace* they styld the *Veale*,
Gold waights the bragging *Turky*, they did passe/
 On *Pins* that lost the *deale*, the *Prick-ear'd Ass*.
 The *Gamsters* alter'd; they be few, were men
 Now chang'd to beasts and foule, they cut agen.
Veale bleats an oath, *Goose* creaked out a curse,
 Who did but pick, they scorn'd to cut a purse.
 Then *Prickeare* bray'd, the *Turky* stretcht his neck,
 But he that was to *deale*, did give a Beck
 On eares to cut the *Cards*, who cut so low,
 He turn'd the pack, that stander by might know
 The turning *Card* that *Veale* with *dealing* rubs,
 First came the *Ace*, and then the *knave* of *Clubs*.

The Dealing.

VEll now he *deales* about, & yet their game
 With free allowance had not got a name.
 The *Cards* prove bad, they are mad at what they
 They're every one a scurvie trick or two: (doe,
 And all are like to loose: one he will have
 Another *deale*, and play at *Noddy-knave*.
 To which they did agree; but yet at last
 New-cut must be their list, and then they cast
 The *knaves* for partners, which are now to *lect*,
 They had not wit enough to play at *Gleek*.
 Their *Patents* lay at stake, and they that win
 Must cast the shame away they'r settled in.
 To play a night away, for feare the *Sunne*.
 Should note their way, they having but begun;
 Their

Their brains were thick, they playd at six & seven,
New-cut but dealt, they broke up at eleven.
Now three-Card noddie having chang'd his place,
Must be the Game, but they mistooke the case,
In putting out fiftens, but now yee may
Work up your wits in jest and see 'em play.

The Playing.

THe Purfevant sits by, he'l be their Scribe,
And reckon just, unlesse he takes a bribe.
When three were flush of foure, eldest hand
Had got a great paire Royall; he did stand
Upon his priviledge, and cast a plot
To win the Game; but he was out a spot.
But having spi'd a Courtier, up he starts,
The while his partner turn'd the knave of Harts
For Noddie knave, who tooke another in,
Which made a paire, and yet he could not win.
The third had double Sequents, and a way
To have a double game, but's foolish play
Hath dash't his hopes, the last had six fiftens,
With changing Cards, who thought that Kings &
Would beare him out in being at a stand, (Queens
They'd gladly part their stakes at even hand,
The Officer writes — nor can he see,
A bribe come to him, nor a single fee.
The Gamsters breake, and part, they fate enough;
For justice challeng'd them to play at Rough.
She hath her eyes, though Painters paint her blind,
She made them run, and leave their stakes behind.

F I N I S.




Sir JOHN EVELYN 6

HIS
REPORT FROM
THE

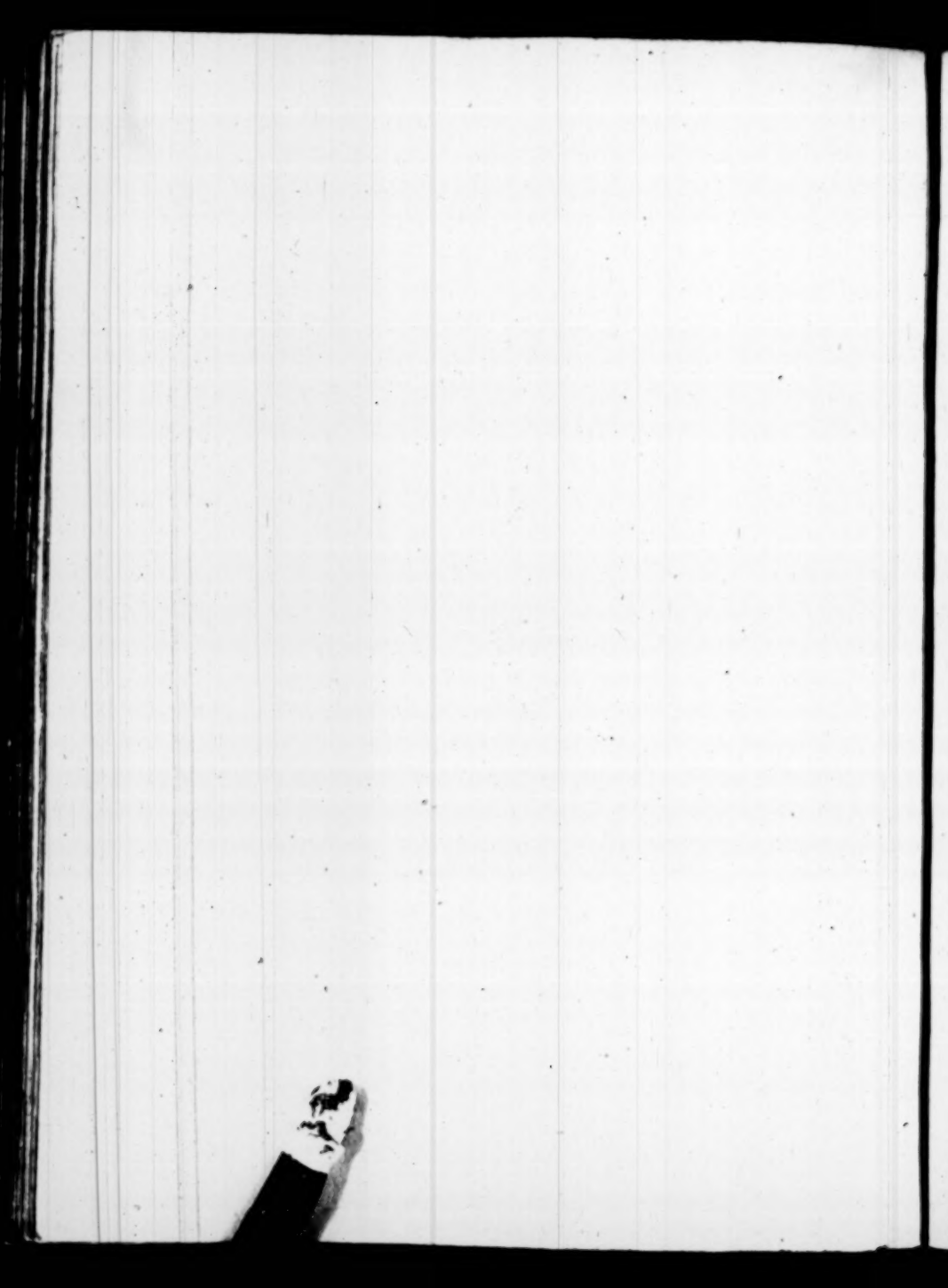
Committee,

Appointed to consider of the
Printing of the Lord Digbys Speech
concerning the Bill of Attainder
of the Earl of Strafford.

Whereunto is added the Order
for the burning of the said
Speech.

By John Evelyn Esquire
Traitor.  by Digbys
indand

Printed, Anno 1641.





Die Martis. 13. Julij. 1641.

Resolved upon the Question.

That the matter of my Lord *Digbyes* Speech shall be first taken into consideration.

Resolved, &c.

That the Lord *Digbyes* Speech spoken at the passing of the Bill of Attainder of the Earl of *Strafford*, containeth in it matters untrue, and scandalous, as they have reference to the proceedings of the Committees of the Lords House, and to the Committees of this House, and to the evidence of the witnesses produced in that Cause.

Resolved, &c.

That the publishing of that Speech by the Lord *Digby*, after a Vote past in this House, upon the said Bill, and offence taken to it, and the same questioned in the House, is scandalous to the proceeding of this House, and a Crime.

Resolved, &c.

That the publishing and Printing of the
A 2 Speech

Speech Spoke by the Lord *Digby*, at the passing the Bill of Attainder of the Earl of *Strafford*, is scandalous to the proceeding of his Majesty, and both Houses of Parliament.

Resolved, &c.

That Sir *Lewis Dive*, and *John Moore*, are both delinquents in the publishing, and Printing of the said Speech of the Lord *Digbyes*.

Resolved, &c.

That *Thomas Purflow*, the Printer of the said Speech is a delinquent in Printing of it.

Resolved, &c.

That this Book thus Printed, deserveth the brand of this House, and shall be burnt publicly by the hands of the common Hangman.

Resolved, &c.

That those Books shall be burnt on Friday next, some in the new Pallace at *Westminster*, some in Cheap-side, and some in *Smithfield*. And order to this purpose are to be sent to the Bailiff of *Westminster*, the Sheriffs of *London*, and *Middlesex*, respectively to see them burnt accordingly, and the Stationers, and all others are required to bring in the Books, that they may be all burnt.

Resolved, &c.

That a Committee shall be appointed to prepare these Votes that concern the Lord *Digby*, to be transmitted to the Lords, and to present them so prepared, to this House.

Die

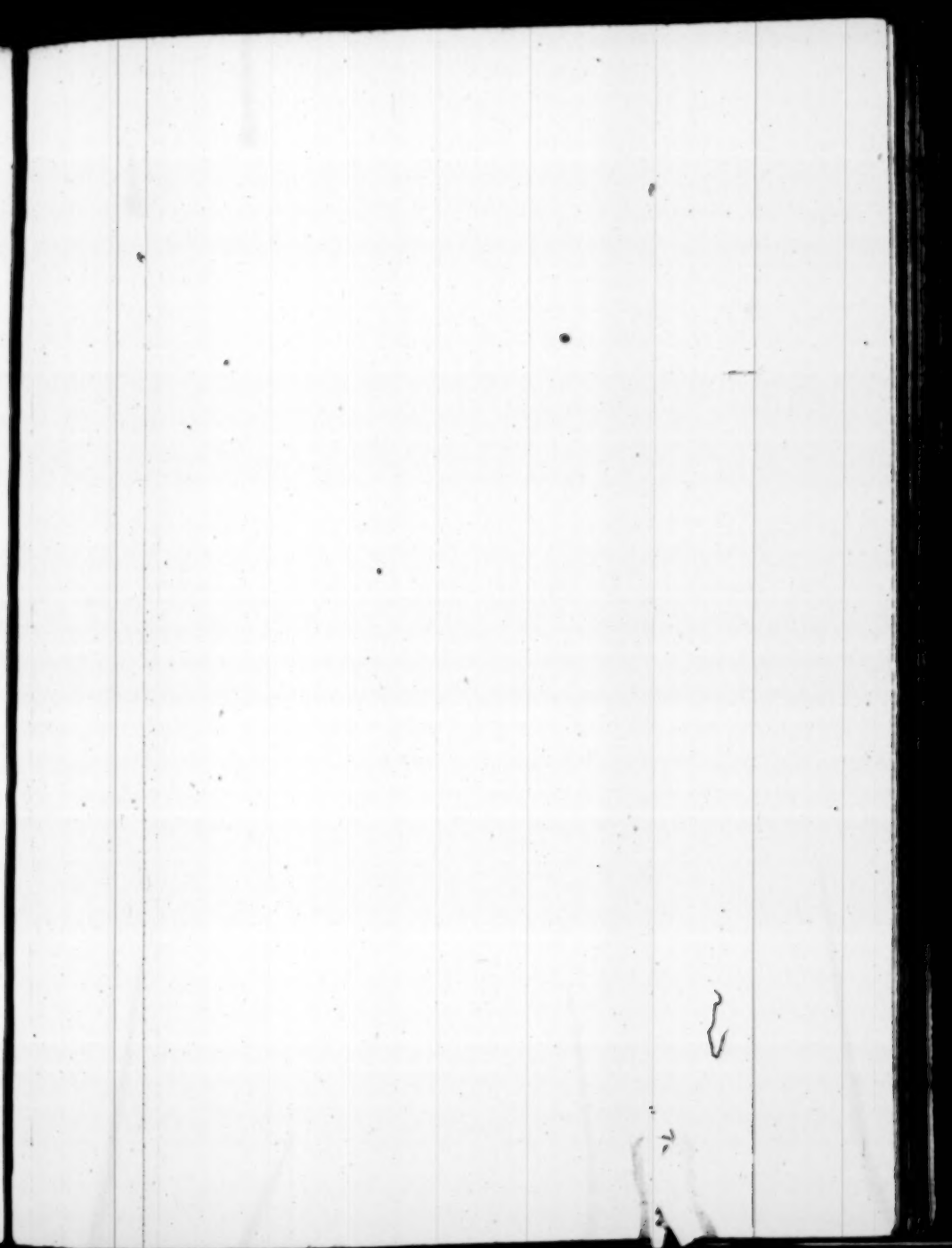
Die Martis 13th Julij, 1641.

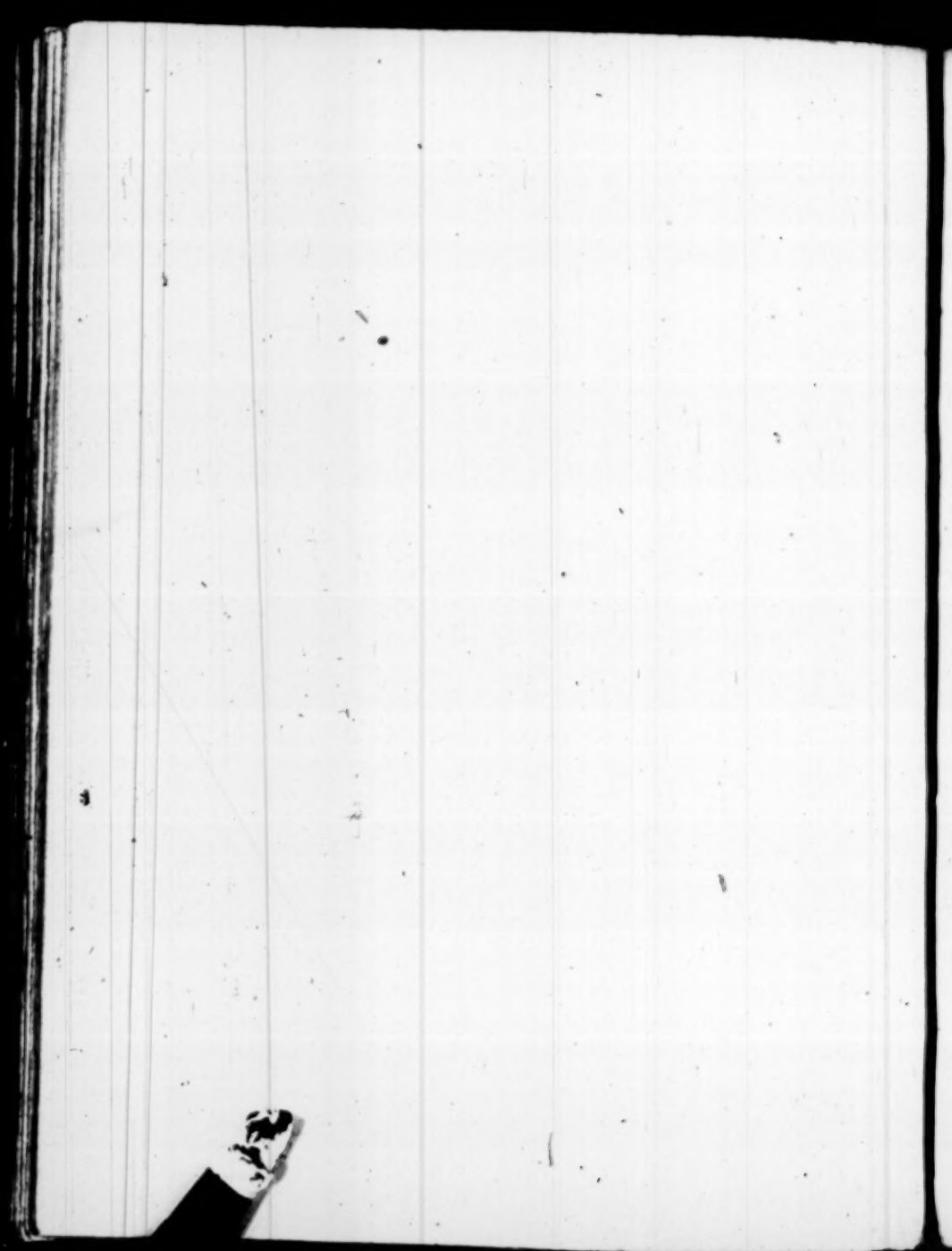
W Hereas on the one and twentieth of *Aprill* last past, there was a Speech spoken in the House of Commons, at the passing of the Bill of Attainder, against *Thomas Earle of Strafford*, by the Lord *Digby*, then a Member of the said House: The which Speech contained in it matters untrue, and scandalous, as they have reference to the proceedings of the Committees of the Lords House, and this, and to the evidence of the Witnesses produced in that cause. And whereas the said Speech was published by the Lord *Digby*, after that the said Bill of Attainder was past by Vote in this House; and after that, great offence was taken to the said Speech, and the same questioned in this House, to the scandall of the proceedings in this House; and is since come forth in Print, to the scandall of the proceedings of his Majestie and both Houses of Parliament. It is therefore this day ordered by the said House that all the sayd Books so Printed, shall be publickly Burnt on Friday next at Ten of the Clock in the Morning; part of them in the new Pallace yard at *Westminster*, and the other part of them in *Chesylde*, and the rest in *Smithfield*,
by

by the hands of the common Hangman. And to this purpose the Bailiffs of *Westminster*, the Sheriffs of *London* and *Middlesex*, respectively are hereby required, to be assistant to the effectuall execution of this Order, and see the sayd Books burnt accordingly. And it is also ordered by the said House, that the Master and Wardens of the company of *Stationers* do their uttermost endeavours to collect all the said Books into their hands, remaining now dispersed amongst their Companie, or with others, and forthwith deliver them to one of the Sheriffs of *London* to be Burnt, according to this Order. And all others who have any of the said Books in their hands, are hereby required forthwith to deliver them to one of the Sheriffs of *London*, or Bailiff of *Westminster* (as they will undergo the displeasure of this House in doing the contrary) for to be Burnt according to this Order.

H. Elfyng Cler. dominus Com.

FINIS.





TREATISE

containing a full

DISCOVERY

1. Of *Cæsars* politique state, or civill Government,
2. Of the Divine politique state, or Kingdome of Christ Jesus, given him of his Father.
3. Of the devilish politique state or kingdome of Antichrist.

laid open in the essentiall and main circumstantiall parts of each body or state by substantiall and fundamentall reasons and principles of policy both divine and humane, and confirmed by holy Scripture.

Whereby the great and intolerable grievances of Christ Jesus and his subjects are made knowne :

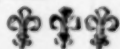
Also how honourable Magistracy and civill Government is, and how farre it extends, without intrenching upon the prerogative of Christ, doth evidently appear in this Treatise.

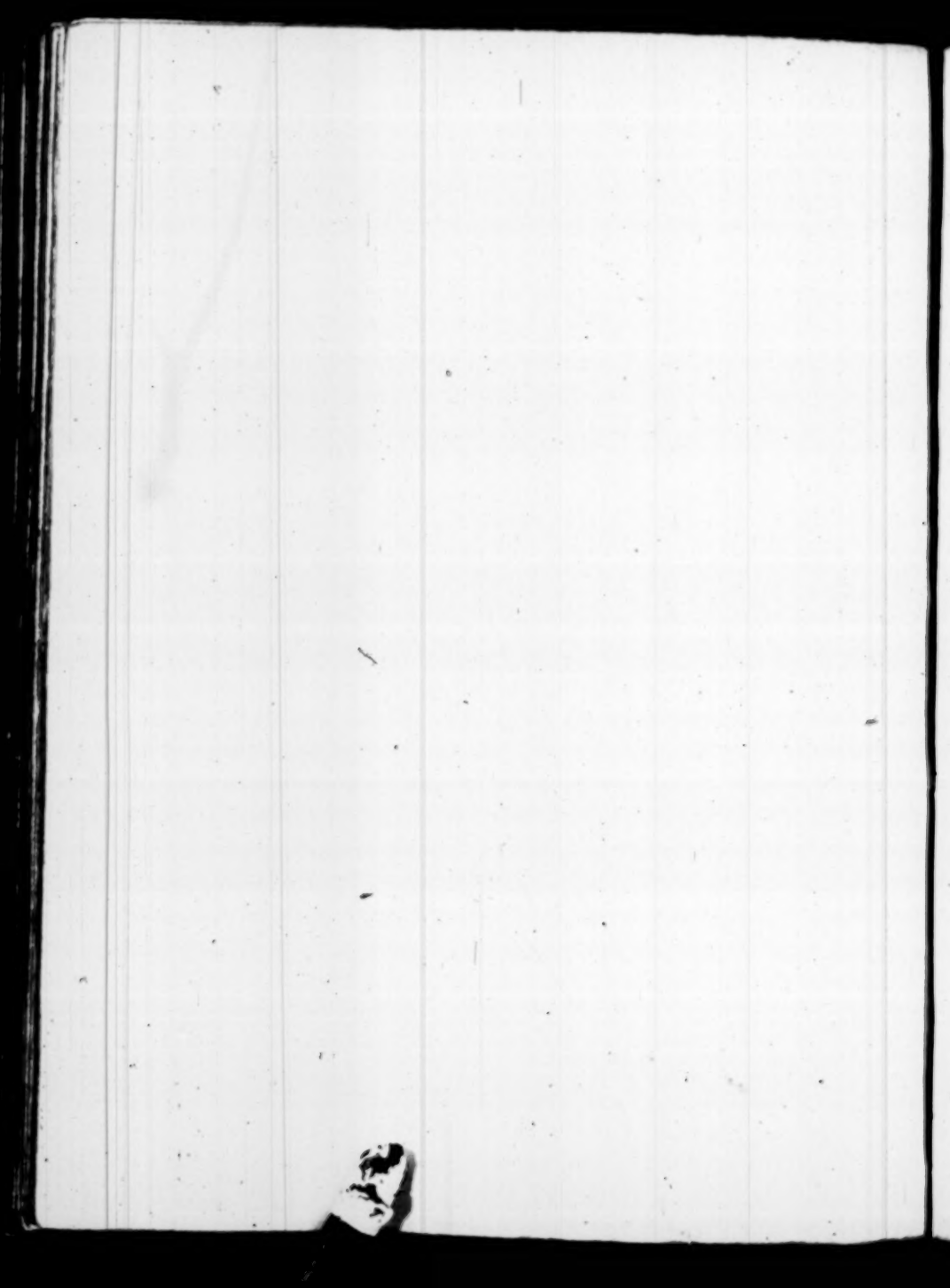
Humbly presented to the serious consideration of the Kings most excellent Majesty, and the High Court of Parliament now assembled.

By *Michael Quintine.*


Matth. 22. 21. Render therefore to Cæsar the things that are Cæsars; and unto God the things that are Gods.

2 Thess. 2. 8, 9. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming.





TO
THE MOST HIGH
COURT OF PARLIAMENT,
the Right Honourable the Lords
and Barons, and the Honourable House
of COMMONS, to all and every of them now
assembled, be a full blessing of wisdom and
right spirit, from the glorious Trinity, suitable to
their callings, and the weighty occasions
that concerne them therein.

 According to my undoubted duty
in discharging my Conscience
of fulfilling the will of Iesus
Christ, I doe present to both
Houses of this Honourable Court, the
greatest and most generall cause of the
particular grievances of Christ Iesus, and
his servants, the upright, the innocent,
and tender in conscience; which as it did
in speciall manner concerne my Sove-
reigne Lord the King, from whose hand
it might most seasonably have been cast

The Epistle.

upon the consideration of this high Court, from whence onely do issue all politicke acts, statute-lawes, and ordinances, concerning matters Ecclesiasticall and Civill within his Majesties Realme of England, I procured to be presented to his Highnesse owne hand in Ianuary last, 1640. The copy of the passages therein contained; lest those should sleep, I have here again recited, and do present them unto you: accept & peruse them as you see cause.

And this be pleased to take notice of; as the Lawes of Divine and Civill Policie admit not of two heads in one body, so likewise doth not the transcendent and glorious Kingdome of Christ, which is above the humane element, admit of Civill Lawmakers in confining conscience and disposing of matters thereto belonging; the same Scripture and reason which denieth *Cæsar* to sit on Christs throne; denieth you power of making Lawes for the ordering the Lawes thereof, who shall increase or diminish the liberties, Lawes, and privileges of the Gospel of Christs Kingdom, but they must incur the curse,
and

The Epistle.

and who shall be wiser than his maker
but to his owne destruction?

The cause aforesaid of all grievances of
Christ and his servants is oppression of
conscience, otherwise conscionable op-
pression, for so it is taken, although it be
impossible, being oppression, so to be; the
root from whence it springeth, the tree,
and every part of it, is discovered by the
following passages, to which I referre you.

And that you may not be found false in
the trust committed to you by the King
and Countrey, for the ordering of the af-
fares of this Land, for the peace and wel-
fare of the Church of God, and likewise
of the King and Common-wealth; let it be
your speciall care to remove and repeal all
things and statutes, tending to the bondage
of conscience, be not wiser than the Tri-
nity in continuing and establishing penall
acts, and statutes, to bring people under
conformity, in externall worship; if you
consider from whence every good and spi-
rituall gift is, who it is that giveth light,
what it is that is acceptable to him, to
whom all worship is due, and that Law,

A 3

Do

The Epistle.

Do unto all as you would they should do unto you: yee cannot, neither would ye go about Antichristian-like, to make yokes for conscience, it is most Papisticall, and why will ye do what yee condemne your selves in others? do not correct Tyrants with tyranny, but overcome evill with good: if you fear Papists wil be treacherous to State & Common-wealth, let them have a civill providence over them for prevention, and in case they or any of them prove so, as some prove naught and treacherous of all Religions, let them have civill correction; for it is that, not conscience keepeth people in generall within bound of civility, and leave the cutting off, or rooting out of errours in matters spirituall to the free use of the sword of Gods Spirit, which is sharper than a two-edged sword; and fear yee not but in case of liberty of conscience, true Religion, which onely is of God, will have the upper hand, and fullest approbation of all civilly disposed persons; if it be not *Casars* due, to sit on the Ecclesiasticall Throne, nor any mans beside, look you to it, how you set or continue

The Epistle.

tinue any person thereon; and except God had consecrated and set apart a parcell of the earthly revenues for spirituall uses, how dare ye powers of the earth to do it, or to allow of it? but to avoid tediousnesse, I commend you to the serious minding of the following passages, hoping you will not slight what is substantially applicable to your selves, by the injunction of the will of the Lord Almighty, lest yee be found resisters of God: and so I remain yours in all due service, even to my power and life.

Michael Quinyne.

To

.....
To the Kings most
Excellent Majestie.



Hereas your most submissive and faithfull subject hath in some measure perceived, and in the following Treatise substantially discovered the way of greatest deceit, wherein God and the King are insufferably and most subtilly deprived of their due, and doth in the freedom and strength of fidelity in the fight of all hazards of good success, humbly present it unto your most Excellent Majestie.

His just and humble request is, that your Highnesse will be graciosly pleased to accept of it accordingly, and now the Scales of this your Kingdome are in use, let it be truly weighed, not cast by, and as it is found in the balance, for the main scope and substance thereof, even so, let it be done to your poor subject, who during life, shall heartily pray for your long happy and most prosperous reigne,

Michael Quintyne.



TO THE KINGS

most Excellent Majesty, Gods
greatest and most speciall Officer and Mi-
nister within his Majesties Dominions in
place of Authority and power of Justice, be a
full blessing from the blessed Trinity, of a
right and suteable spirit, for his high
Calling, with all truly desire-
able issues thereof.



IN the cause of Heavens right no man is
injoynd silence, but may move the
case before the greatest of men on
earth, *Matth. 10. 32. 33.* who are but
men in person, though Gods anointed,
Gods in place of Government, to
whom with God belongeth a due to be rendered, *Matth.*
22. 21. Rom. 13. 7 Let not place of honour, as it hath
been in times past, be an occasion of pride, and forget-
fulness, whereby men have forgotten that they were
men, and the remembrance of their Master, his
cause, and servants, the upright and innocent; but exa-
mine, consider, and sorne not, the reall demonstration
and reasonable motion in the case of greatest wrong put
upon the Trinity and the whole Host of Heaven, and
your Majesties dignity and honour of civill Govern-
ment,

ment; for reliefe wherein if you do not your part, let your neglect rest with your selfe, for I will present it to you with my life in my hand, accept it as you please.

The Kingdome of the Gospel, the diuine politique state, the Ecclesiasticall Government, or visible Church, which was giuen to Christ Iesus by his Father, is by the Kingdome of Darknesse the false Ecclesiasticall state, and false Church, together with the deluded and abused assistance of your own civil state, the honorable Ordinance of God, utterly defaced, trodden under foot, excluded and banished your Dominions, to the greatest dishonour, and undervalueing of the Trinity, the power, wisdom, and goodnesse thereof, represented and expressed in the contrivance and establishment of the said Kingdome of Christ, to the greatest destruction, desolation, disconsolation, and losse of conscionable and faintlike persons, and to the great overthrow of your owne subjects, and decay of strength in your owne Dominions.

To prove the truth of this cause is not hard, the Lawes and Rules of the policy of Divinity and Humanity jumpe home to it: neither will the Lawes and Rules of devilish policy, be able to contrary it, although they may dazzle and cloud it.

All bodies of policy, as well Ecclesiasticall as Civil, true and false, as all other things, do consist of matter and forme, by the quality of which two essentiall parts all politique bodies transcendent, different, and contrary in nature, are reasonably and substantially distinguished, and knowne one from the other: and all bodies politique of one nature, whether Ecclesiasticall, true, false, or civill are distinguished one from another by the extent, limitation, and confines of those two forenamed essentiall parts.

The realty and truth of this Rule will appear in the incontradictable and undeniable discovery and manifestation

station of each politique body and Kingdom in an essentiall way.

Every body and state of policy consisteth of like, or one and the same essentiall and circumstantiall parts in respect of name and number, the difference or means of distinction lieth in the transcendent, different, and contrary qualities of those parts.

Circumstantiall differences are of consequence, the misplacing, misapplying, and misusing of any such part in any body of policy, deserveth reproof and disclamation of the members or subjects of any such body; but essentiall differences misplacing, misapplying, and misusing any such parts is intolerable and incommunicable, and requireth separation: the truth of all these things will be most fully proved by humane and naturall reason, and holy Scripture, in setting forth the severall kindes of bodies of policy in their essentiall and main circumstantiall parts.

That there is a true and false Ecclesiasticall state, I need not stand to prove, but refer it to the severall definitions and full demonstration of them justifiable from Scripture, Lawes of all policy, and common experience, for all *Europe* granteth the same, and most forreigne and domestique wars and jars are more concerning Ecclesiasticall affairs, than all the matters in the earth besides, according as Christ prophetically speaketh, *Matth. 24. 5, 6, 7.* The whole earth is filled with the cry, *Lo here, Lo there*, the voice of greatest deceivers, of which speciall care is to be had for the avoiding them, *Matth. 24. 23, 24, 25, 26, 27, 28.*

And that the world in generall, and most especially, my native King and his Dominions, may not continue in contention, which is the readiest way to confusion, and to be made a prey to strangers about which is the true Church, or about circumstances thereof, I have with

heart and hand, yea heart in hand, undertaken, and shall essentially and fully make it appear from the Rule of divine and humane wisdom and policy, that it is impossible for any nationall Church to be the true Church of Christ, or to be righted by force of Armes, in case it were really so; either by the King in way of offence, or by his subjects in way of defence; and why should not great ones be as ready to try and prove the truth hereof, as to kill me in wrath, which no way accomplisheth Gods will in righteousness, *Iam. 1. 20.* But what Effects shall be expected of Creatures lifted up above their Element, but actions of pride and scorne, in oblivion of God and man, and what Lawes of Divinity shall rule the Potentates of the Earth, who make Lawes and confines for the same: the glory of high powers is mercy and the grace of humanity is to be humble and fawlesse, not cowardly and murderous; and that I may briefly come at, and accomplish the performance of what I have undertaken, even essentially to discover the Church of Christ, to be trodden under foot, and made desolate, by an Antichristian and false Ecclesiasticall state, through the assistance of the civill state, obtained by delusion, and deceivableness of unrighteousness, in all the Kingdoms of the Earth; I have thought it necessary to begin with a discovery of the Civil State, in the essentiall parts of it, the circumstantiall ones also, and the use of the whole.

Civill State or body of humanity, wheresoever thou dwellest in any measure of truth and reality, thou art Gods Ordinance, the off-spring of the second Table of the Morall Law of God, the Image of Innocency in the first Creation, in man towards man thou art the Parent of all Nations, in whose honour and dishonour is length and shortness of dayes.

The subject or material part of the consistence of this body of Civility is Mankind in generall, contained within

within the limits and confines of any such body.

The formall or part of life which giveth being to this Civil politique body, is the Kingly or Regal Civil politique Power, by which any member hath any politique motion, actively or passively, by which also any Law belonging thereto hath any vigour or current.

The quality of both these essentiall parts is meerly civill and humane, and such as have relation to this state, concerneth them onely in temporall affairs, for the civill ordering and governing their persons and estates according to the Law of equity between man and man.

To prove the matter and forme of this Civil body politique, to be as afore said, the reason of all unions and bodies in the world serveth (hand pat) to do it, for the matter and forme of every body is comprehended within it selfe, neither without either of those two parts can the body well or ill subsist; the Creatour, Parent, and Institutour can be no part of the Creature, production and platforme or institution, and all other things, belonging to this body are circumstantiall, and serve properly to prove the quality of the essentiall parts to be meerly civil and humane.

The instrumentall meanes of the being of this body is ordinarily Victory or Conquest, by force of Armes, whereof onely mens bodies and goods are capable, for conscience who is all the witnesses of a reasonable, or unreasonable soul is free, beyond the reach of the power of man to command and subdue, because if a man subject his body unto the sword of the Magistrate to maintain the freedom and peculiar use of his conscience, and soul, as in some cases Christ adviseth, *Matth. 10. 17, 18.* Also *vers. 28 & 39* and looeth the use of his body and bodily life, his conscience and soul is not overcome and subdued, but overcome, which plainly proveth the quality and disposition of this body to be humane.

The manner of the being of this body, state, or plat-forme, which was and may be when that of Christ was not and may not be, it is of imparity, superiority and degrees of Authority, consisting of lordly and inferiour offices; which are necessary for the well being thereof; for what else should rule nationall and confused lumps of the cursed posterity of *Adam*, and it is but meet that some in order of office should have a sword ready drawn to cut off intolerably uncivil, and inhumane persons; and to disable them in their strength and command of estate; and that all uncivill and brutish persons and actions may be prevented, which is the onely meanes of a peaceable and godly life; all Christians are exhorted to pray for all men in Civil Government, for Kings and all in place of Authority, *1 Tim. 2. 1, 2, 3, 4, 5, 6.* And this also is a meanes to distinguish and discern the quality of the essence of this body to be as *aforsaid, Luke 22. 24, 25, 26, 27.*

The Lawes, Statutes, and Ordinances belonging to this body communicable between the head and members thereof, and conveighed from one to another by the severall offices of the state thereof; they all generally tend to the prevention of oppression, and preservation of equity in the civil use of mens bodies and personall estates, the truth hereof daily experience testifieth in the use of all Courts of common justice and belonging to the Laity, this witnesseth the Spirit of Christ who suffered under Civill Authority approving their stately calling and the Lawes and Ordinances, and the good and necessary use of them, *Rom. 13.* This likewise proveth the quality of the essentiall parts of this body to be humane and civil onely.

Divine politique body, true Ecclesiasticall state, visible Church of Christ, or Kingdome, to which belongs the Gospel and all the Records of new Testament; thou art the

the new Jerusalem, the Body comprehending the substances of all Types and shadowes, the perfection of all order of sacrifice, the union of the fulnesse of him that filleth all things, thou art the Government of the ever-living Prince the Son of *David*, of which there shall be no end, *Isa. 9.6,7*. This is the most beautifull daughter of the first Table of the Moral Law, the most perfect and fullest resemblance of the invisible bond in divine nature, the compleatest use whereof the elect shall enjoy, when they have put off their mortality, and are all accomplished, when also Christ also shall deliver up his Kingdome, and government to his Father, *1 Cor. 15.24. &c.* Which resemblance and expression of the Law written in the heart shall remain for ever and ever.

The subject or material part of this divine politique body and true Ecclesiasticall state, (of the true Son and Heire apparent of God, and right Successour of the Crowne and Ecclesiasticall Throne of *David*, the Alone Redeemer of the whole company of Gods elect, the beleeving seed of *Abraham* both Jewes and Gentiles, who brake downe the partition-wall, the Jewish nationall state, and set up and established a divine spirituall Kingdome, capable of the Saints, of all sorts whatsoever) Is the sort of all mankind which Jesus Christ pronounceth blessed, *Matth. 5*. Such as worship God in spirit and in truth, *John 4.23,24*. without respect to Nation or Tribe, *Acts 10.34,35*. In short it is faithfull persons, beleevers, reall, saintlike people, as the severall Epistles to the Churches nominated in the New Testament do declare; to shut up the proof of this truth that the subject or material part of the Kingdome of Christ is as aforesaid, of Christian people take also this one witnesse more, *Rom. 8.8,9* Here take notice, reall profession giveth reall being to members, and is the forme of a member, but not the forme of the Church, but the material quality thereof.

But

[But the formall part of this divine politique body or true Ecclesiasticall state or kingdom which Christ Iesus hath upon earth, which also is the life of the same, is the divine regall and kingly politique power of Christ; by which every member performeth every Church action, whereby every Law in every Office is communicable, and executed; in this sense, not in a personall sense speaketh Christ, *Matth. 18.20. 1 Cor. 5.4.*

The quality of the two essentiall parts of this divine politique body is divine love, the Fountain of all mercifull goodnesse, from whence issueth every good gift toward man, and the communicable benefite thereof, between man and man; this is the quality of wisdoms house, derived from the Father and the Son, and exprest by the holy Spirit proceeding from both, and lively set forth in the matter and forme of the same, as largely will appear by the discovery of the circumstantiall parts, belonging to the being and welbeing of this body.

The instrumentall meanes of the being of this divine politique body or union, is by agreement and free consent of love, issuing from one Lord through one Faith, one Spirit, one Baptisme, *John 5. 12, 13* There is no other instrumentall meanes of a peculiar body, consisting of Volunteers; and of such consisteth this Kingdome of the Lan.be of God, as prophetically speaketh the holy Ghost by way of proclamation, *Isa 55. 1.* Fulfilling the same in like manner, speaketh the same Spirit, *Rev. 22. 15.* In this way a right Captain accomplisheth a right Band or body of Souldiers, *Rev. 14. 4. Rev. 17. 14.* By instinct of nature, not compulsion, Birds of a Feather flock together, this main circumstantiall part belonging to the being of this body aforesaid, declareth it to be the Tabernacle of God, who is love, *1 Ioh. 4. 16.* which is the prepared dwelling for persons of love, *Revel 21. 1, 2, 3.*

The

body, declareth the matter and forme to be qualified as
aforesaid.

The Lawes, Statutes, and Ordinances belonging to this
body of Christ are transcending in nature those of huma-
nity (which prevent oppression and enioyne equity and
civil and reasonable use of manens persons and estates :)
for these not onely allow the same ; but prevent oppres-
sion, injoyne equity, and command mercy and compassi-
on ; yea, doing good for evil, in all cases belonging to
soul and body, thus Christ teacheth Christians, *Matth. 5.*
44, 45, &c. Thus the Spirit of Christ is exercised, and
against such there is no Law, *Gal. 3. 22, 23.* In the per-
formance of such is fulfilling the Law of Love, establi-
shed by the Son of God, *Iohn 13. 34.* These divine, yea,
most heavenly Lawes, &c. manifestly discovereth the mat-
ter and forme of the body of Christ his Visible Church, to
be qualified as aforesaid, to the bodies of such a constitution
did the Apostles write their Epistles.

Devilish politique body, false Ecclesiasticall state,
Visible Church of Antichrist, or Kingdome to which
belongeth the Charter bookes of humane Constitutions,
and Canons, and all Records of Heathenish and Jewish
nationall Traditions, touching matters Ecclesiasticall, and
cases of Conscience ; Thou art the man of sin, whose
compleat image consisteth especially in the breach of the
first Table of the Morall Law, the fullest expression
whereof is in taking Gods power from him, and Christ
his kingly Office from him, sitting in the Temple of God
which is Conscience, (for God dwelleth not in Temples
made with hands) as God, and exalting thy selfe above all
that is called God, commanding the Conscience of man-
kinde in the way of politique (which onely and properly
is publique) worship, for in no other sense can any sit in
the Temple of God, or exalt him selfe above all that is
called God ; Thou art *Babylon* the great, the mystery of
iniquity,

iniquity, who robbest God of his honour, in usurping the Prerogative Royal of his Son, for thou interposest with thy power Ecclesiasticall, which snareth and captivateth all Nations, in the liberties of their consciences, persons, personall and temporall estates; thou art the City spirituallly called *Sodom* and *Egypt*. for no filthy person liveth that liveth not in thee, and the height of thy lower *Egypt* like opposeth God, for who shall get out of thy mercilelle and more than inhumane murderous clutches? thou committest sin by a Law, and puttest a man to death for conscience sake, thou art the devils master-peece, the expresse image of devilish inhumanity, *Cain* like spoiling the innocent, and what thou canst not restore, the earth cannot bear a fuller measure of pride, craft, and envie, than thou art composed of, (the unlimited composition whereof is the devil himselfe) thou art a body of confusion, an horch-potch without respect of good or bad, rich or poor, bond or free, devillish, humane or divine.

The subject or materiall part of this false Ecclesiasticall body or Kingdom of Antichrist, is mankind in generall, without any respect of spiritual quality, or Christian spirit and divine disposition, onely with relation to an enforced and conjured profession of Christ, which is of the devils putting on, not Christs, and being compelled it is the garment of Hypocrisie, not of uprightnesse, and in the fittest use is often made an Hypocrites cloak, which is the very opposite quality of the material part of Christs Church, but the speciall and chosen disposition of Antichrists, which is justified by these Scriptures, *Mat. h. 24. 5.* *2 Tim. 3. 1, 2, 3, 4, 5.* *2 Ties. 2. 10, 11, 12.* *Rev. 13. 7, 8.* also *verses 16, 17.*

The formall part which is the politique power of the false Ecclesiasticall state or body of devilish policy, is dragonish, violent and compulsive commanding powers of death, to seaz on such as will not subject their consciences

ences to it; or rather be flavonized therein; which is clean contrary to heavenly powers, and is a starke enemy to humanity both personall and politique, for there is none under heaven able to give light or peace, or to deal for anothers conscience between God and him, the contrary conceit whereof, begotten by delusion and conceived by corruption of humane nature, hath and will produce more unnaturall and unreasonable wars and plagues upon the earth than it can bear with a seeming to subsist; that the quality of the formall part of the false Ecclesiasticall body is really such as is now proposed, take these Scriptures for witnesse, *Rev.* 13. 2. and *verse* 7. 8. also *verse* 15, 16, 17. This is the expresse image of the devil ruling in the generation of *Cain* and cursed seed of *Adam*, to their utter ruine, if it be not looked into in time.

The instrumentall meanes of the being of this body (with the other main circumstantiall parts) prove the quality of the forenamed essentiall parts to be as aforesaid.

For it is produced and effected by a compulsive powerfull proclamation, conjured out of the civil powers of the earth by lying wonders and delusion, *Math.* 24. 5, 6, 7. also *verse* 24. 2 *Theff.* 2. 8, 9, 10, 11. *Rev.* 13. 13, 14.

The state or manner of being of this body of devilish policy, or which is falsely called Ecclesiasticall, and divine, it is most magnificently majestickall and tyrannickall, full of offices of greatest superiority and highest authority, *Rev.* 13. 2. and are more for gain than administration of any good, 2 *Pet.* 2. 3. This circumstantiall part testifieth the matter and forme to be as aforesaid.

The Lawes, Statutes, and Ordinances, Constitutions, and Canons, of this body of Antichrist, are devilish and inhumane, opposite to those of the body of Christ, and most pernicious to humanity; these binde Conscience which Christs Lawes set free, and compell externall conformity in circumstantiall matters, which breedeth more hypocrisie

hypocritie than sincerity, and destroyeth civilly disposed persons, for the proper and peculiar use of their owne Consciences, the truth hereof, witnesseth all persons which have suffered, do and shall suffer for their Consciences; these are compulsive and enforcing Conscience, and although set on foot with fair pretences, yet are such snares and traps for men, that thereby their Consciences are made very slaves, or their persons and personall estates ruined; of these the Epistle to the *Colossians* speaketh pertinently in way of caution and preadmonition, *Col. 2. 8.* also *verse 20, 21, 22, 23.* These circumstantial things also belonging to the being of this body, declare the quality of the matter and forme to be most palpably, Antichristian as aforesaid.

Most noble King, impartially let former passages be considered, and call to minde of what generation you came, of *Adam* and *Eve* in Paradise, and in the time of their innocency were miscarried by temptation of the devil; what may be the condition of their posterity, since the curse passed upon them and their being thrust out of the Presence Garden of God by head and shoulders; though I conceive your calling to be the chiefest that is given to the sons of men, and although God hath given you a Land flowing with milke and honey, yet I am perswaded you are no more privileged from temptation, and transgression, against God, than were your first parents, and those Kings of Israel (which were Types of Christ the King of new Jerusalem) whose calling or state and feat was above yours, yet no disparagement to yours neither, for upon that Throne sitteth the Son of God, and Lord of *David*; if your first parents were deceived by flattery and an ambitious inclination, and if they by looking after more than God gave them lost what they had, may not their posterity be taken in the same snare; yea, they are subjected to it under a curse, which

followed since their fall; if the true Light which lighteth every man that cometh into the World, was in the World, and the World was made by him, and the World knew Him not; if He came unto his owne, and his owne received Him not, *Iohn* 1.9.10.11. may we not suspect our owne avernesse and the double advantage our old false friend the devil, who is worse than an open enemy to all mankind, hath against us, take notice of the passages of Scripture before mentioned, and these following, *Iohn* 5.43. *Matth.* 7.15. *Matth.* 24.24. *Iohn* 2.18. If there be a generation to whom nothing is pure, but even their minde and conscience is deified, which professe they know God, but in workes denie him, *Iuua* 1.15.16 who will talke of Christ or teach Him, yet deny Him to be come in the flesh, I mean so as to yeeld him the Throne of his father *David*, to sit as King in matters Ecclesiasticall, and to let him rule in the Element of Conscience; which is that spirit of Antichrist, *Iohn* 4.3. O noble King, is not a double jealousie of being deceived necessarily called upon you, whom these forenamed persons have made supreme Head of the Church, as if one body could have two heads, or two bodies (different in nature) one head, of which interposition and confusion the Lawes of your owne policy admit not; be judge your selfe, it is not outward religious performances please God, witnesse *Caine* and *Abe*: under pretence of long prayers some devour widowes houses: what is acceptable with God of this nature, see *Iames* 1.26.27. To be short, fully plain and faithfull, do but consider the Book of *Revelation*, which from the fifth Chapter includeth the discovery of the state of Christ and his Church, and Antichrist and his Kingdom, and the birth, life and death of him, and the main particular passages of the combate, between them both, and behaviour of the Kings of the earth therein toward either side, and observe how poor deluded

deluded man, in the state and seat of Kings is beset, when the vials of Gods wrath are poured out to the destruction of the Beast, especially when he is touched upon his seat and revenue, which is his life and livelihood, *Rev.* 16. 13, 14. Most royall Sovereigne, be not angry and full of wrath which accomplisheth not the will of God, *James* 1. 20. But look well to your going, *Prov.* 14. 15, 16.

And be pleased now to take into your hand the line of truth which denieth all the Creatures and things upon the face of the earth what soever, and judge and deal by all states and bodies of policy according to their severall natures and qualities of their essentiall parts, and of their circumstantiall parts, which belong unto them; wherein the Rules of holy Scripture and of humane reason and policy, will bear you out against all opposition.

View the Ecclesiasticall states within your owne dominions, which are so apt to breed wars, to maintain the truth of their being, and to call for subscription thereof from all others, and examine how the quality of their essentiall and circumstantiall parts suit with that of Christs Church, or with that of Antichrist, and accordingly you may account of them, and deal by them, so farre as concerneth you in your state of civility. And thus farre I can do no lesse than move your Majesty to do, sithence to God and *Cæsar* belongeth a due; and that you would take to what is your owne, and give unto God the things that are Gods, to which Act I am confident all good and faithfull Subjects would consent upon fair evidence (whereof sacred Scripture and naturall reason will afford sufficient to all persons and Courts of Parliament) to the performance thereof.

And for your owne due, none can deny, but as you are Head of all Civill powers, within your owne dominions; so the execution of all Civill Lawes (whereof your power is the life) for the preservation of your Subjects

jects in all Civill respects; belongeth unto you :therefore keep it to your selfe, and for that use onely, and give it not into the hands of any Ecclesiasticall persons, for Christ never called for the use of it, to cut off men for Conscience sake, but for incivility, and for that same purpose God did ordain it, *Rom. 9.* And onely in this respect are Kings and Queenes held truely to be nursing Fathers and Mothers, to the Church of Christ, for in so doing they defend the innocent, relieve the oppressed, and preserve the meek, from unreasonable and *Cai-*like men of the world, and hatch up the people in generall, by maintaining equity between man and man, out of which Christ calleth his chosen, such as are appointed for the worship and speciall service of the Trinity.

Likewise for your owne due, none can deny, since God hath put an end to the Jewish and nationall Ecclesiasticall state; but that the use of all meanes set apart for Ecclesiasticall uses of right belongeth to none but persons in Civill state, of Governme.t, the lands and Tenths set apart for holy persons and holy uses are with the holy persons the Tribe of *Levi*, the holy places, holy times, and all externall holinesse ended in Christ; now the Kingdom of Heaven is within, it hath not relation to the matters of this World, *Iohn 18.36. Rom. 14.17.* But the devil remembreth how to coozen and cheat mankind of old, make men beleve they shall be as Gods, and the while bring them to be the greatest slaves to himselfe: let me speak freely though I hang for mine uprightnesse, so hath he since Christ to deceive the whole earth, even all Civil Government, set a company of deceivers, to lift up the Kings of the earth above their owne Element, into Christs seat: and to draw them to support such as are lifted up into it, and the while coozen the Kings of the earth of the greatest part of their temporall revenues, and were it not that Princes came out of the loines of

Adam

Adam and *Eve*, and are most beset with witches and deluders, it were impossible to be thought that they should be so handled, to be perswaded that God should put an end to a naturall generation, and raise an artificall one in their stead, and that out of a contrary Nation, which should carry five times a greater revenue of the earth than the former; considering how largely Christ and his Disciples declared themselves in this case, in the last recited Scriptures, and also in the passage of Tribute money, *Matth* 22. 19, 20, 21. Once let that old devilish suggested opinion and proverbe be buried, I mean no Bishop no King, it is but a delusion and meer dreame, for what shall more oblige Subjects than when they have all the freedom that conscience and naturall reason can afford them? and were it no more for fear of penalty in transgressing civil Lawes than for wounding Conscience; what would not be done in these dayes? I appeal to your owne and the generall experimentall knowledge, and what pleasure hath God in such formality? Be no longer thus gulled of what is your owne, and that in a devilish way, to the confusion of your owne Kingdom; for every one shall be saved or damned by his owne beleeving or unbeleeving, *Marke* 16. 16. Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, &c. *Matth*. 7. 21. Without faith it is impossible for any man to please God, *Heb*. 11. 6. For whatsoever is not of faith is sin, *Rom*. 14. 23. And since faith is the gift of God, not of you, *Ephes*. 2. 8. *James* 1. 17. Take to your selfe what is your owne, and apply and imploy both your sword and maintenance to and in the matters of your owne Element, defending the innocent and civill, and relieving the poor and oppressed, then Christ shall bear rule in his owne, and amongst his owne, and you shall be master of your owne: these things are easie to be accomplished by Parliament, how can any of any Religion which conceive themselves

to be of God, be again't the casting off of the tyrannicall though golden bonds of conscience, and setting that at liberty they need not fear sinking, *Act 5. 39.* That which is not of God shall have a time to be rooted up, *Math. 15. 13.* And double and double the Lawes and execution of them in all cases of civility, and what can your Majesty aske that will not be yours.

And let the blessed Trinitie in their owne cause in matters of Conscience, use their owne sword which is sharper than yours, *H b. 1. 12.* Let the light be free, not limited and confined by the eyes of men, support none that adde to it or detract from it, neither cut off any with your sword which are enemies to it; but in cases of intolerable incivility; for persecutors may be converted, if they be not intrade and custome of murdering; but if so, let no *Carnes* raging on the earth live within your Dominions; neither favour that posterity of his who exercise his spirit according to, *John 3. 12.*

So I leave all passages to your royall consideration, and commit my selfe in the manifestation of realty and faithfulness in the service of God; my King, and Countrey, to your Majesties sword of Justice and due protection.

FINIS.

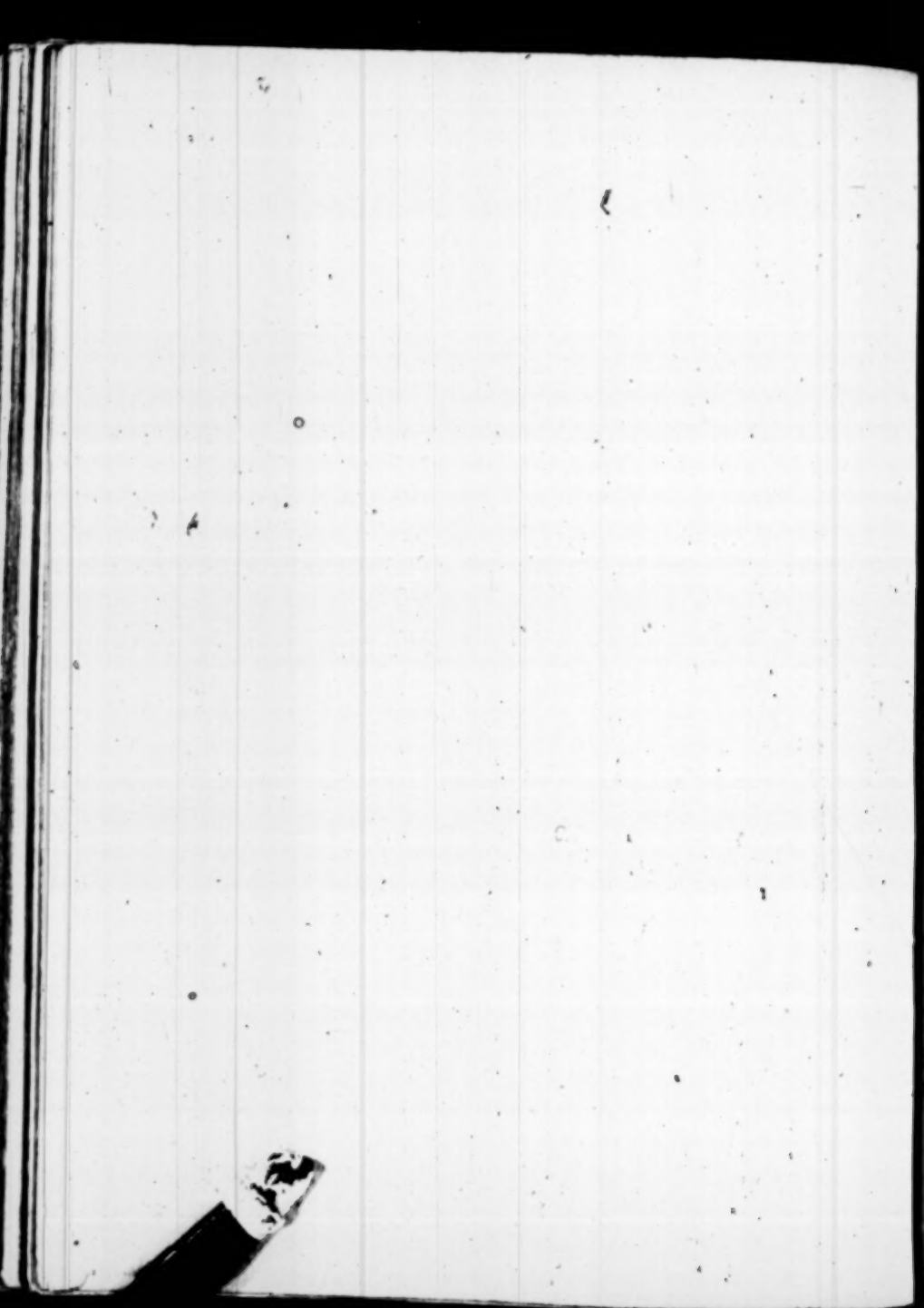
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A
TREATISE
against
IMAGES.
and
PICTURES
in Churches.

And an Answer to those
who object that the times
are changed.

Written by *George Salteren*, Esquire.

LONDON,
Printed for *William Lee*, and are to be sold
at the signe of the Turks head in
Fleet-street, 1641.





A
T R E A T I S E

against
I M A G E S and P I C T U R S
in Churches.

And an Answer to those who object
that the Times are changed.



He old Serpent, the father of lies, is still the same; he is full of inventions and devises to draw men from God, and to bring them to destruction. And the wicked heart of man is still like it selfe, apt to apprehend whatsoever that Serpent suggesteth, so it be pleasing to their depraved dispositions, and corrupt affections.

Although it bee most cleare and evident, that the setting up of the pictures of Saints in Churches, is, 1. noway warranted by the word of God. 2. but severely prohibited, and condemned. 3. And therefore justly accursed by our common prayers. 4. And so declared by the doctrine of our Church in the Homilies: yet he hath found a shift to say, that the Homilies were

made for those times, namely for the beginning of the Reformation; and therefore the more severe; but now the times are changed, and a milder course is taken. As if the whole Authority condemning these vanities, and abominations, depended only upon the Homilies, and not upon the eternall and immurable truth of Gods holy Word and Commandement. Let us not deceive our selves; for the neglect of Gods Commandements, which the Prophet *Samuel* calleth Rebellion, is as the fume of witchcraft, apt to delude and blinde us. But they that look into the cleare light of Gods word doe know that the negative precepts of Gods Law, *Obligant semper, & ad semper*: as our Church, and all our godly, and reverend Bishops, and learned Divines in their books, allowed, authorised, and published, have taught us. These books also agree with the doctrine of the Homilies, that the words of Gods Law are to be taken by a *Senectudo speciei, pro genere*, according to the doctrine of our Saviour, *Mat. 5*. And the rules thereupon collected by the learned fathers of the Primitive Church, *Augustine, Isidor, &c.* And therefore the word graven Images must be extended to all Images, whether molten, carved, or painted; the word similitude to all kindes of similitude, though but in conceit; and the word (*thou shalt not worship, nor bow downe to them*) to all kindes of worship, though it bee but setting them in *honorabili loco*, as our Homilies speake out of Saint *Augustine*. And this hath been taught us for truth now almost these 80 yeares together.

And this truth is not made more strong, but more cleare and evident to us, by the constant expositions of godly men both before and since the making of the Homilies. *Vox populi Dei, vox Dei est, & praxis Sancto-*

rum interpretes preceptorum: which yet is more manifest by the Lawes, Ordinances, Canons, and Constitutions, both Ecclesiasticall, and Politick, as well consequent, as concurrent; and by the continuance and renewed confirmations of the Articles, and book of Common prayers, without alteration or qualification in this point: and lastly, by the absurdities of the Consequents, that must bee inferred upon this new conceit of the change of times. For what will or can they say? If wee demand when this change was made, by whom, and by what authority, wherein, how declared, and how accepted? was the doctrine of the Homilies true then, and is it not so now? or was the sense and meaning of the Law of God so then, and it is not so now? Is the truth of the eternall God mutable and temporary? Are Gods Lawes subject to times? Or is it not a meere non-sense, or contradiction to say that Gods Law was once so to be understood; but not so now? Why then is the fact and judgement of that learned and godly Bishop *Epiphanius*, together with the consent of *S. Hierom.* *S. Augustine*, *S. Ambrose*, the Elibertin Councell, and all the Primitive Church, the Councell of *Constantinople*, the excellent godly Bishops, *Serenius*, *Nassitiensis*, *Claudius*, *Taurinensis*, *Guilielmus Miniatus*; whereof some with their hands, and all with their writings and authority, did teare and break downe Pictures, and Images of Saints? Why are they so highly commended, and approved therein, by our late godly and learned Bishops, and Doctors, *Jewell* of *Sarum*, *Hall* of *Exon.* usher of *Armagh*, *Peter Martyr*, *Mr. Perkins*, Doctor *James*, Doctor *Mayor* the Catechist, and others; some of which books were new printed and set forth within these five yeares last past, together with that excellent book of Martyrs

ordained to be set open for every man to read in all Cathedrall Churches, and Bishops houses. I demand therefore, when this change was made that they pretend? was it within these three yeares, or two, or one? I demand also by whom, or by whose authority? For it is manifest, and knowne to all the world, that the most blessed Queen *Elizabeth* made none, but constantly kept her selfe to her word; *semper eadem*. Our most noble and learned king *James* made none; but by his Proclamation prefixed before the Common prayerbooke, and every yeare new printed, most straitly prohibited all Innovations. Neither hath our most gracious, and pious King *Charles* made any; but by his Declaration before the Articles most severely forbiddeth all alterations: and that also within these five yeares. Who then are these that will have an Alteration or Innovation? And by whose authority, or by what meanes have they changed the times? Thirdly, how hath this change been made, instituted, or accepted? For, *Leges instituuntur, cum promulgantur; confirmantur, cum moribus utentium approbantur*: Lawes are then instituted when they are proclaimed; and are confirmed, when they are observed in the lives of the subjects. What hath been done in this kinde? Doe they think that Gods Lawes can bee altered by humane inventions? or that Lawes once, by supreme authority and publick consent, made and approved, can without equall authority and consent be altered and changed, by the conceits of private men? If they may by this trick shift off the doctrine of one Homily, why not of all the rest? why not of the Homily of reading the word of God, of Faith, of Repentance, of Christian love and Charity, of good works, of Prayers, of repairing Churches, and lastly also those
most

most godly Homilies of obedience, and against disobedience, and Rebellion, and so set every mans conscience at liberty? Yea, why may they not proceed from the Homilies, and by the same reason reverse also the consecrations of our Bishops, and ordinations of our Ministers, and all the Articles, Canons, and Constitutions, Lawes, and Statutes, aswell of the Church, as of the State; and so bring all to confusion? For if one Homily that hath been now these 80. yeares almost approved, and by so many Canons and constitutions may now so easily be rejected and annulled; why not all the rest? If one Article may be so vacated, why not all? And if this setting up of Pictures grow once to be publickly allowed, and that these Imaginers or Imagers obtaine his Majesties approbation (which God forbid) what shall we doe next? shall we still goe to Church every Ashwednesday to curse all setters up of Idols, and worshippers of Images, and so to curse every of us, both our selves, and one another? to curse all our most reverend and godly Bishops; yea to curse him and his, whom I for my part dare not name or think of, without a most ardent prayer to Almighty God for their both temporall and eternall blessednesse? I say not only every Ashwednesday, but every day, when we offer up to God our prayers, according to the godly order of our Common prayer book: Since that in using part we agree to the whole, and also to the intent and meaning of those curses allowed by our Church, and by all our godly and reverend Bishops, from the first yeare of that excellent Queen *Eliz.* to this instant time of the reigne of our most gracious King *Charles.* What fearfull things be these to think of? and yet how can they be avoyded, if once this gap be opened, that with a publick contempt

tempt of our publick ordinances these Pictures in Churches shall be publickly accepted?

But because some doe lightly esteeme the authority of our Homilies, though made by most learned, godly, and reverend men; whereof some were Bishops in the time of King *Edward*; and Martyrs under *Queene Mary* unto death; others were Martyrs by banishment under *Queen Mary*, and Bishops in *Queen Elizabeth* time; which Homilies do utterly condemn the setting up of all Images, called the Images or Pictures of Saints in Churches: I have thought good to set down certaine sentences of the holy Scriptures, together with the explications, as well of the Ancient Doctors, and Fathers, as of our most learned and reverend Bishops (whereof some are yet living) and also of Catechismes, that by comparing the one with the other, it may plainly appeare by their unanimous consent, that the setting up of such Images and Pictures in Churches, is and hath been most justly declared, to bee unlawfull and accursed, not for any temporall, but for eternall reasons; viz. as being directly against the Commandements of God, *sc.* The second Commandement, *Thou shalt not make to thy selfe any Image, nor the likeness of any thing, &c.* Thou shalt not bow down, nor worship it, &c.

*Tertul. de
Idol.*

Here upon sayth *Tertullian*, *principale crimen generis humani summus saculivicius, tota causa iudicii, Idololatria.* *Idol* græcè formam sonat, ab eo per diminutionem *Idolum* deductum, æquè apud nos formulam fecit. Inde omnis forma vel formula *Idolum* se dici exposcit; Inde *Idololatria* omnis circa omne *Idolum* famulatus & servitus: Inde omnes *Idoli* *Artifex* ejusdem & unius est criminis. *Idolum* tam fieri, quàm coli Deus prohibet. Quando præcedit ut fiat quod

quod coli possit, tantò prius est ne fiat, si coli non licet. Propter hanc causam ad eradicandum scil. materiam Idololatriæ, Lex divina proclamat, Ne feceritis Idolum, & conjungens, neque similitudinem eorum quæ in Cælo sunt, & quæ in terra, & quæ in mari. Omnia colit humanus error, præter ipsum omnium Conditorum: eorum imagines, idola, imaginum consecratio, idololatria.

Ait quidam, cur ergo Moses in eremo simulacrum serpentis ex ære fecit? Benè, quod idem Deus & Lege vetuit similitudinem fieri, & extraordinario præcepto serpentis similitudinem interdixit, si eundem Deum observas, habes legem ejus. ne feceris similitudinem: Si & præceptum factæ postea similitudinis respicis, & tu imitare Mosén; ne facias adversus legem simulacrum aliquod, nisi & tibi Deus jusserit. Facio, ait quidam, non colo: imo tu colis qui facis ut coli possint; colis autem non spiritu vilissimi nidoris alicujus, sed tuo proprio, nec animæ pecudis impensâ, sed animâ tuâ. Illis ingenium tuum immolas, illis sudorem libas, illis prudentiam accendis: might he not have said also, illis pecuniam erogas?

Idolatry is the principall crime of mankind, the greatest guilt of the world, the totall cause of judgement. *idol* in the Greek signifies a forme; from thence by diminution is an Idol derived, which in like manner signifies a *formula*, or little forme; from whence every forme, be it little or great, may be rightly termed an Idol: so that Idolatry is all kinde of service or worship of any Idol whatsoever: and from thence every maker of an Idol is guilty of one and the selfe same crime. God prohibiteth that an Idol should be as well made, as bowed downe unto. As much as it is avaylable that that should be made, which may be worshipped, by so much it is better that that should not

be made which may not be adored: For this cause *i.e.* the extirpating of occasion of Idolatry; the divine law proclaimeth, *Thou shalt not make to thy selfe a graven image, adding, nor the likenesse of any thing in heaven, nor in the earth, nor in the sea:* For humane vanity is apt to worship any thing, excepting only the Creator of all things; the Images and Idols of which, and the consecration of them is Idolatry.

But some one will say, why then did *Moses* make the image of a serpent in brasse? Well, because the same God hath forbidden by his law, that a likenesse should be made, and by an extraordinary precept hath restrained the likenesse of a serpent. If thou honour the same God, thou hast his law; *Thou shalt not make any likenesse:* and if thou respect the precept, the Image which was made after, doe thou in like manner imitate *Moses*: make not to thy selfe any Image against the law, unlesse thou art commanded by God, as *Moses* was. I make them, sayes one, but I worship them not: y. s, thou dost worship them who makest them; for now they may be worshipped: yea thou worshippest them not with the spirit of any vile creature, but thine owne; nor to the hazard of the soule of a beast, but thine owne soule. To them thou dost offer up thy wit, thy labour, and thine art, and might he not have said, to them thou givest chy money?

And having examined, and condemned Astrology, Magick, and other idolatrous Arts, he addeth in the end this generall conclusion: *Nulla igitur ars, nulla professio, nulla negotiatio, quæ quid, aut in struendis, aut in formandis idolis, administrat, cavere poterit titulo idololatricæ.* Therefore no art, no trade, nor profession which minisreth any thing to the making or forming of Idols
can

can be freed from the name of Idolatry. Yet he goeth forward, and sheweth how Idolatry may be committed in other actions of our life, by seeing, hearing, &c. He addeth, *Omnis patientia ejusmodi Idololatria*: That all permission of the same is Idolatry.

So this ancient and learned Doctor of the Church hath expounded to us the second Commandement: first, shewing the true meaning and large extent of the word *Idolum*, that it comprehendeth as much as the word *forma*, which all learned Logicians doe know is the fourth *species* of the predicament of quality; and so comprehendeth all things which may be reduced to that *species*, either by *Æquipollence*, or Subdivision, whether it be Image, or *simulacrum*, or *effigies* (as *Tertullian* himselfe speaketh upon 1 Jo. 5.) or whether it be exemplar, or *species*, as the learned Bishop *Cassianus* sheweth, or Statue, or Picture, as Divines do teach.

And yet he addeth *similitudinem* or likenesse, a word much more large, as that which runneth throughout all the foure *species* of quality, and extendeth as well to the invisible conceits and imaginations of our minde, as to the exterior visible formes and figures; for what is there, either in the world, or out of the world, in act or in conceit, but it may be called *simile*, or *dissimile*, like, or unlike? And againe, *eorum quæ in Cælo, quæ in terra, quæ in mari &c. Omnia* (saith he) *colit humanus error præter ipsum omnium Conditorem*. And *qui dixit omnia, nihil omisit*, Heb. 2. 8. of those things which are in heaven, in the earth, in the sea, &c. humane error worshippeth any, excepting only the Creatour of all. And hee who hath spoken all, hath omitted nothing, Heb. 2. 8.

Secondly, he answereth the objection of the brazen
B 2
serpent

serpent made by *Moses*; to which also may be reduced (saith our excellent learned Bishop *Jewell*, with the consent of all our Church) the making of the Cherubins by *Moses* and *Salomon*, and as I conceive the allowance of *Cæsars* Picture upon his Coyne, and such like.

To all which, that answer which this most learned Doctor maketh, will serve: Well and good (sayth hee, according to the Translation of our *Jewell*.) One and the same God, both by his generall Law forbade any Image to be made; and also by his extraordinary and speciall commandement willed an Image of a serpent to be made. If thou be obedient to the same God, thou hast his law; make thou no Image: But if thou have regard to the Image of the serpent that was made afterward by *Moses*, then doe thou as *Moses* did; make not any Image against the law, unlesse God command thee, as hee did *Moses*; for God is free and subject to no law; Hee commandeth us and not himselfe, saith our *Jewell*. And for the Picture of *Cæsar*, may not I adde, make no Image unlesse our Saviour Christ allow it, as he did *Cæsars* Picture. Or which at lestwise the holy Catholick Primitive Church, within the first foure hundred yeers after our Saviours birth, hath declared to be allowed, as the sign of the Crosse, May not I say also upon the same grounds, Make thou no Image of those things, whose forme & countenance, God & our Saviour Christ would have to be altogether hidden, unknown, and forgotten; as *Moses* body, the countenance of Christ, of his Apostles, of the Prophets, of the Martyrs & Saints; Of whom no true Image can be made, because it is unknown of what forme or countenance any of them were? And therefore as soon as any Image is made of them, straightway a lie is made, sayth our Church in her Homilies.

Thirdly.

Thirdly, the said learned Doctor *Tertullian* goeth forward to answer another objection, *Facio (ait quidam) non colo*, as now some do say; we set them up for ornament, and not to worship; to which he answereth in like sort, as our Church doth in her Homilies; Yes, thou worshippest them, which makest them, because now they may bee worshipped; yea, thou worshippest them thy selfe, to them thou offerest up thy spirit and thy soule; namely, thy wit, thy labour, thy skill and cunning; And might he not have said, thy money, and thy time, which is thy life? thus he sheweth how largely the word *Coleve* is to be understood.

And lastly, he answereth divers other objections and doubts, shewing withall how many wayes Idolatry may be committed; yea, sometimes by giving an almes to a poore body, accepting his thanks or prayers in some sort; adding that generall sentence, that patience is sometimes Idolatry, &c. So largely doth this godly Fa- expound this Commandement: To whose judgment, all the holy Fathers of the Primitive Church, within foure hundred yeeres after the birth of our Saviour, which is the proper time of the true Fathers, as by *Vincentius* may bee collected, and all our godly and reverend Bishops, for almost 80. yeeres now together, as well in their Authentick Articles, Canons, and Constitutions, and in their Dogmaticall Books, Sermons, and Catechismes allowed, as in their Polemicall disputations, have agreed and confirmed: Which I note partly to stop the mouthes of some that would make this a Schoole point, or Controversie; partly to touch the timidity and coldnesse, shall I say, or unworthinesse of others, which are afraid to speak of that in the Pulpit, which is allowed and commanded to bee read publickly and taught in our common Cate-

chismes, as well by every good *Pater-familias*, as by every Preacher, as by that which followeth shall appear; for indeed, the whole Scripture, even all the old & new Testament are but a very short and briefe Epitome, of the infinite wisdom, truth, mercy, and justice, of our heavenly Father; and of his incomprehensible love to us in our Lord Christ Jesus, passing all understanding; and therefore in most places, and specially in the Decalogue, is to bee taken Synecdochically, of the part for the whole, *speciei pro genere, continentis pro contento, &c.* in the largest sense that the rule of faith will admit, as Saint *Augustine*, and all other learned Divines have taught us. Let us go forward therefore.

Our said learned and reverend Bishop *Jewell*, in his reply to *Harding*; pag. 498. citeth some of the sentences of *Tertullian* above mencioned, approving the same; which book of *Jewell's*, is by order of our godly Bishops set up in all our Cathedrall Churches, publickly to be read of all men that will.

Lactantius, lib. 2. cap. 19. Deus in summa regione quaerendus est; Quare dubium non est, quin religio nulla sit ubicunque est Simulacrum. Nam si Religio e c Divinis rebus est, Divini autem nihil est, nisi ex Cœlestibus rebus, carent ergo Religione Simulacra. Which by all our Bishops and whole Church, in the Homilies, is thus rendred: God is to bee sought in the highest Region; wherefore there is no doubt, but that no Religion is in that place, wheresoever any Image is: For if Religion stand in godly things, and there is no godlinesse, but in heavenly things; then are Images without Religion. Note that he sayth there is no Religion, wheresoever there is *Simulacrum*, any Image; so that the suffering of any Image to be in a place, excludeth Religion
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out of that place; *Patientia est Idololatria*, sayes Tertull.

This Doctrine of our Homilies is confirmed by the Canons made 10. *Jacobi Regis*.

Whosoever affirmeth that the 35th Article of the Doctrine of the Church of England is erroneous (which Article teacheth us, that the Homilies against the perill of Idolatry, containe good and wholesome Doctrine, and very necessary for these times) he that affirmeth the sayd Article to bee erroneous, is excommunicate *ipso facto*, by the fifth Canon; but he that setteth up Images of Saints in Churches, or affirmeth that it is lawfull, to set up Images of Saints in Churches, in so contradicting the Homilies by word or deed, affirmeth that the said Article is erroneous; for *negatio five in verbis, five in factis*; a negation either in word or deed, &c. is all one, say both Divines and Lawyers, according to Saint Paul, *Tit. 1. 16.* Tertul. *de Idol. Nazarianen in Tetrast. S. Augustin, Quid verba audiam cum facta videam? wesemberch. Res ipsa loquitur, &c.* Why shall I hearken to words when I see deeds? the thing it selfe doth make it evident, &c.

Therefore, hee that setteth up Images of Saints in Churches, or affirmeth that it is lawfull to set them up in Churches, is excommunicate *ipso facto*, by the Canon. See his Majesties Declaration, that the Articles do containe the true Doctrine of the Church of England; And let every man be well advised, whether, hee will oppugne his Majesties Declaration or not: Neither is the setter up of such Images in Churches, only excommunicate, by the Canon; but accursed also by our Church in the Common-Prayer-Book, upon the place of *Deut. 27.* next following.

Cursed is the man that maketh any graven or molten Image,

Image, an abomination unto the Lord, the work of the hands of the crafts-man, and putteth it in a secret place, Deut. 27.25.

This Curse is yeerly read in our Churches, by the Canon of our Common-Prayer-Book, upon the 6th of *March*, and the same is yeerly repeated with most solemnity, and devout Imprecation or commination, upon every *Ashwensday*: And what the sence and meaning of the said Curse importeth, is declared likewise by our Church, in the Homilies appointed to be read in our Churches by the Common-Prayer-Book, Articles, and Injunctions, in these words.

Hom. 3. Against Idolatry, pag. 63. Cursed bee the man, &c. Thus sayth God. For at that time, no man durst have or worship Images openly, but in corners onely. And the whole world being the great Temple of God, he that in any corner thereof robbeth God of his glory, and giveth it to stocks and stones, is pronounced by Gods word accursed. And hee that will bring these spirituall Harlots, out of their lurking corners, into Publick Churches and Temples, that spirituall fornication may bee there openly, of all men and women without shame committed with them, no doubt that person is cursed of God, and twice cursed; And all good and godly men will say *Amen*, and their *Amen* will take effect also.

Againe, *Homil. 3. against Idol. pa. 45.* Idolatry, which is most abominable before God, cannot possibly bee escaped and avoided, without the abolishing and destruction of Images and Pictures in Temples and Churches: For that Idolatry is to Images and Pictures, specially in Temples and Churches, an inseparable accident (as they terme it;) so that Images
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in Churches, and Idolatry goe both together, and therefore the one cannot be avoyded, except the other (specially in all publike places) be destroyed. Wherefore to make Images, and publickly to set them up in Temples and Churches, places appointed peculiarly to the Service of God, is to make Images to the use of Religion; and not onely against this precept, *Thou shalt make no manner of Image*; But against this also; *Thou shalt not bow down to them, nor worship them*. Doth not our Church herein apparently confirme the judgement of Tertull. *Colit qui facit*, hee worshippeth them, that maketh them.

Yet againe, our Church in the *Hom. 3. against Idol.* pag. 62. out of *S. Augustine*, Images placed in Churches are as it were in the appointed place, and heighth of honour and worship (as *S. August.* speaketh) where the living God only (and not dead stocks & stones) is to be worshipped. Which sentence is more at large, recited by our learned Bishop Jewell, in his reply 514. in these words: *They say we know that Images are creatures corruptible, and therefore wee neither use them nor take them as Gods: And thus they think themselves wise men, that can know that which birds and children be able to know: Even so the Heathen were wont to say of their Idols. But Saint Augustine sayth, Very children know that these Images have eyes and see not, mouthes and speak not: Wherefore then doth the holy Ghost so often teach and admonish us the same thing, in the Scripture, as if we knew it not? He answereth, Quia species membrorum in eminenti collocata suggestu, cum honorari & adorari caperit a multitudine, parit in unoquoque sordidissimum erroris affectum: Because the Image of members set up in an eminent roome, when it is once honoured and adored by*

the multitude bringeth forth in every one of them, a most vile affection of their errour : And againe, *Cum in his sedibus locantur, honorabili sublimitate, ut a precantibus, & immolantibus attendantur, ipsa similitudine animatorum membrorum atque sensuum, quamvis sensu & animâ careant, afficiunt infirmos animos; ut vivere atque spirare videantur* : When they are placed in such seats, in an honourable sublimity, that they may be seen by those that offer up prayse and prayer, by the very likenesse of living members and senses, although they are voyd of life and sense, infirme spirits are so affected, that they seeme really to live and breath : And againe, *Quis adorât, vel orat intuens Simulacrum, qui non sic afficitur, ut ab ea exaudiri se putet?* Who worshippeth or prayeth looking upon an Image, and is not moved in conceit, that the Image heareth him? Marke, he doth not say, *adorât Simulacrum*, but, *orat intuens Simulacrum*, as of purpose to meet with these vaine and false excuses and distinctions, which that old Serpent the Divell (saith, the Ancient Doctor of the Christian Church, *Clement*) uttereth by the mouthes of certain men. Doth it not stand every man in hand to take heed how hee listen to the subtilties of that Serpent, who was a lyer and a murderer from the beginning, and taught our first Parents to distinguish, and exclude themselves out of Paradise? And is not this sufficient to shew, how both the godly Fathers of the Primitive Church, and the reverend Bishops of our Reformed Church, have all agreed to that exposition of *Tertullian*, *Colit qui facit, vel qui locat?* Hee worshippeth them, who maketh them, or setteth them up.

But why then is this word (*to worship it*) added in some places? To which three answers are made; the first,

first, *ex vi termini*; for the particle [To] doth not only signifie the intention of the Agent, but many times the consequent of the Act; as in that of our Saviour Christ, *Matth. 5.* He that looketh on a woman [to lust, &c.] The meaning is not only with an intention to lust, but to look so, as lust doth follow: Whereupon our Saviour addeth; *If thine eye cause thee to offend, pluck it out, &c.* And Saint Paul putteth the case, that some may bee provoked to offend, by seeing a man eat a thing offered to an Idoll; and although he granteth that meat is a thing indifferent, yet hee addeth; *If meat make my brother to offend, I will eat no meat, while the world standeth, 1 Cor. 8.* So here the consequent is to be avoyded.

The second *ex consequentia suppositi*: For where the second Commandement is, *Thou shalt make no Image, &c.* Hee that will adde this clause, to the intent to worship it, doth utterly evacuate and overthrow the judicall part of the Commandement. For it is manifest by *Deut. 12.* and *13.* and many other places of Scripture, that God ordained this Law to bee a Judicall Law, and the offenders to bee punished by the Magistrate; which is not possible, if it be restrained to the intent; for *de oculis cordium Iudicabit Christus*, sayth the Apostle, *1 Cor. 4.* *& cogitationis pœnam nemo patitur*; sayth the Law; As if a man should stab another, and yet say he meant not to kill him, or as if one should lie with another mans wife, and yet say he did it not to the intent to commit Adultery; will this excuse him? Is it not an absurd thing to conster a Law according to the conceit of an offender, and not according to the sentence of the Judge, or Judiciall Interpreters? So we have seene before, that the lear-

ned Divines both of the Primitive Church, and of our own present Church, doe agree in this, that *colit qui facit, colit qui locat in honorabili sublimitate*; hee worshippeth them who maketh them, he worshippeth them who setteth them in an high place of honour; Never regarding the intent; and that to set up an Image aloft in the Church, with what intent soever, is not onely against this precept, *Thou shalt not make any Image*, but against this also, *Thou shalt not bow downe, nor worship it*; The third *ex sensu mandati*; for it is answered also by our Learned Catechismes, that in the commandements, one sinne is put commonly for all of the same ranke; yea for all instruments, occasions, *per Synecdochen speciei*. And this prohibition of making Images, was (as *Tertull.* sayth) *ad eradicandam materiam Idololatriæ*, to subvert the causes of Idolatry: Also commonly the greatest sinne is named, to make all the rest more odious. Therefore this word [*to worship it*] is not put to restraine, but to aggravate.

Let us now therefore come to another point of *Tertullians* exposition, and see how that also is confirmed, both by the Ancient Fathers of the Primitive Church, and by the now reverend Fathers of our Church; *Colit qui patitur: quædam patientia est Idololatria*, he worships them that permits them: some kinde of permission is Idolatry, sayth he.

Hom. 2. against Idol. pa. 22. Epiphanius Bishop of Salamin in Cyprus, a very holy and learned man, who lived in *Theodosius* the Emperours time, writeth thus to *Iohn* Patriarch of Jerusalem: "I entred (sayth *Epiphanius*) into a certaine Church to pray; I found there in it a linnen-cloth hanging in the Church doore painted, and
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"having in it the Image of Christ, (as it were) or of
 "some other Saint, (for I remember not well whose
 "Image it was;) Therefore when I did see the Image
 "of a man hanging in the Church of Christ, contrary
 "to the authority of the Scriptures, I did teare it,
 "and gave counsell to the Keepers of the Church, that
 "they should winde a poore man that was dead in the
 "sayd cloth, and so bury him. And afterwards, the sayd
Epiphanius sending another cloth unpainted, for that
 painted one which he had torne, to the said Patriarch
 writeth thus. "I pray you, will the Elders of that place,
 "to receive this cloth which I have sent by this bearer,
 "and command them, that from henceforth no such
 "painted clothes, contrary to our Religion, be hanged
 "up in the Church of Christ. And this Epistle, as wor-
 thy to be read of many, did Saint *Hierom* himselve tran-
 slate into the Latin tongue, sayth our Church in the
 Homily; adding further certain proofes that S. *Hierom*
 had this holy and learned Bishop *Epiphanius*, in most
 high estimation, and therefore did translate this Epistle,
 as a writing of Authority: And thereupon observeth
 these speciall points: First, that *Epiphanius* judged it
 contrary to Christian Religion, and to the Authority
 of the Scriptures to have any Images in Christs
 Church. Secondly, that he rejected not onely carved,
 graven, and moulten Images, but also painted Images
 out of Christs Church: Thirdly, that he regarded not
 whether it were the Image of Christ, or of any other
 Saint, but being an Image would not suffer it in the
 Church: Fourthly, that he did not only remove it out
 of the Church, but with a vehement zeale tare it in
 funder; and exhorted that a Corse should be wrapped and
 buried in it, judging it meet for nothing, but to rot in

the Earth. Thus doth our Church and all our Reverend Bishops, not only allow the judgement, but commend the fact, and zeale of *Epiphanius*.

And the same points were observed upon this Epistle of *Epiphanius*, by our godly and learned Bishops, in the time of King *Edward*, in their reasons exhibited to the said King, to shew why they would not agree to suffer Images in Churches, as appeareth in the book of Martyrs, pag. 1929. a book allowed by all our Bishops and Church, and lately new Printed, and set forth this last yeere, and appointed by our Canons, to be set up in all our Cathedrall Churches, for every man to read, that Will.

Hom. 3. against Idols pag. 61. Suffer Images to bee set up in the Churches and Temples; yee shall in vaine bid them beware of Images (as *S. Iohn* doth) and flee Idolatry, as all the Scripture warne us: yee shall in vaine preach and teach them against Idolatry; for a number will notwithstanding fall headlong into it; what by the nature of Images, what by the inclination of their owne corrupt nature. Wherefore as a man given to lust, to sit downe by a strumpet, is to tempt God: so it is likewise to erect an Idoll in this pronenesse of mans nature to Idolatry, nothing else but a tempting, &c.

What *S. Augustines* opinion is, appeareth before. *Quis adorat, vel orat intuens simulacrum, &c.* Who worshippeth or prayeth looking upon an Image, and is not perswaded in minde that the Image heareth him?

Hom. 3. against Idols pag. 49. What meaneth it that Christian men after the use of the Gentile Idolaters, cap and kneele before Images, & *infra*: is not this stooping

stooping and kneeling before them, adoration of them?

Chernic. in exam. Deus usum simulacrorum ad cultum, simpliciter numerat inter Deos alienos, & ita prohibet ut nullus elusioni aut acceptioni locus esse possit. Et infra, in statutis enim, per statuas, seu ad statuas seu imagines, Deus nec se, nec Angelos, nec Sanctos, nec ullam creaturam vult coli. The use of Images for service, is by God simply reckoned amongst strange Gods; and therefore he prohibeth all manner of delusions or exceptions. And further, for God will not have himselfe, nor his Angels, nor Saints, nor any creature worshipped, either in statues, by statues, or before statues, or Images.

And againe, he citeth another sentence of Epiphanius, in these words, *Estote memores, ne in Ecclesias Imagines inferatis, neque in Sanctorum Camiteriis eas statuas; sed perpetud circumfero Deum in cordibus vestris: Quin etiam ne in Domo communi tolerentur; Non enim fas est Christianum per oculos suspensum teneri, sed per occupationem mentis.* Be you carefull that you bring no Images into Churches, nor into the Chappels of Gods people; but alwayes carry God in your hearts; for it is not lawfull that a Christian should be held in businesses of the eye, but in contemplation of the minde. Mark what he saith, that it is not lawfull by Gods Law (which is signified by the word, *Fas*; *fas juxta divinum est*) that a Christian should be held by the eyes, but by the contemplation of his minde.

But our common Catechismes allowed, and often printed, most plainly reach the same doctrine; namely the Catechisme called Mr. Balls Catechisme, the eighth Edition, 1631. page 176. upon the second Commandement, to this Question; *what is here forbidden?* He answereth, *inter alia, making of Images for a religi-*

a religious use, *Levit. 19. 4.* and *26. 1.* worshipping God in, at, or before an Image, *1 King. 19.* will-worship grounded only upon good intent or custome, *Mat. 15. 19. Col. 2.* So the learned Catechisme of Doctor *Mayer*, not only allowed, but commanded, in the fourth Edition, 1630. page 212. *What are wee forbidden in the second Commandement? Answ. All outward Idolatry, which is, 1. By making any Image of God, or of any creature to bee worshipped. 2. By falling downe before any Image. 3. By serving God after our owne fantasies,* and page 216. The second kinde of Idolatry is the falling downe before an Image, whether with an intention the better to be put in minde of God, or of any Saint, or by bowing before the Image, to give worship to the thing represented, or ignorantly only according to the tradition of the fathers. For howsoever, or under what pretence soever, if the knee be religiously bowed, before any Image, Idolatry is committed, and this Commandement broken: So the reverend Doctor *Mayer*, with the consent of all our Church; to which must be added, that it is a point of Gods glory and worship, to be alone in his holy Temple, before whom not only all the earth must be silent, *Hab. 2. 20.* but the most holy Angels, Cherubins and Seraphins must hide their faces, and cover themselves: yea, both heaven and earth must flie away before him, *Apo. 20. 11.* And therefore in his Temple, before him only we must performe those duties which the Prophet *David* sooften calleth us to doe, namely, to come before him only, to bow before him, to kneele before him to worship before him, to speak before him, to sing before him, *Psal. 95. 96. 98. 100.* &c. even before him only in whose Temple all things must set forth his glory, *Psal. 29. 9.*

Psal. 29. 9. and who hath most solemnely sworne, that he will not give his glory to any other, *Esa.* 42. For the Lord shall rise up, as in Mount Perazim, hee shall bee wrath, as in the valley of Gibeon, that he may doe his work, his strange work, and performe his act, his strange act, *Esa.* 28. Let us therefore returne and apply this to the sentence of the Scripture pronounced in our Common prayer book, and expounded in our Homilies :

Cursed are the worshippers of Images.

And againe, *Deut.* 27. *Cursed is he that maketh the blinde to goe out of the way.* This curse is read and repeated in our Churches yearly, *Martii* 6. and upon every Ashwednesday, by the Canon of our Common prayer book, and is thus applied by our Church in her Homily. *Hom.* 3. *against Idols* pag. 55. I will out of Gods word make this generall argument against all such makers, maintainers, and setters up of Images in publick places. And first of all I will begin with the words of our Saviour Christ : *woe bee to that man by whom an offence is given. woe be to him that offendeth one of these little ones, or weak ones.* Better were it for him that a mil-stone were hanged about his neck, and he cast into the midst of the sea and drowned, than hee should offend one of these little ones, or weak ones. And in *Deut.* God himselfe denounceth him accursed, *that maketh the blinde to wander out of the way.* And in *Levit.* *Thou shalt not lay a stumbling block, or stone before the blinde.* But Images in Churches and Temples have been, bee, and ever will bee offences and stumbling blocks, especially to the weak, simple, and blinde common people, deceiving their hearts by the cunning of the Artificer (as the Scriptures expressly in sundry

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places doe testifie) and so bringing them to Idolatry; therefore woe bee to the crecter, setter up, and maintainer of Images in Churches and Temples.

Article 22. Anal. Propos. 3. The Romish doctrine concerning Images is fond, and not warranted by the holy Scripture, nor consonant, but contrary unto it.

Prooves out of the word of God.

Images are such an abomination to the Lord, as to make them among all men odious: he describeth the vanity of them by his Prophets, as that they are the doctrine of vanity, the work of errors, the teachers of lies, silver and gold, the work of mens hands, vanity, &c. He giveth a straight commandement not to bow down to them, nor worship them, not to make them, to flie from them; yea to destroy both Images themselves, the Idolaters, and the enticers to Idolatry: Hee commendeth greatly, and praiseth such men as have destroyed Images, &c.

He finally curseth the Images themselves, the Image-makers, and the Image-servers, or worshippers.

This Exposition of the Article above said is confirmed by all our Church, and so published. And his Majesty by his Declaration hath ratified these Articles, commanding all his Subjects to continue in the uniforme profession of the same, prohibiting the least difference from them, and declaring, that all the Clergy men within his Realme agree in the usuall literall meaning of the said Articles. Which usuall literall meaning can be no other, than that which is allowed by the authority of the Church of *England*, and so published, and namely upon the 22 Article in the words above. Bishop *Hall* in his book of the old Religion,

cap. 10. commendeth the fact of *Epiphanius*, and his famous Epistle, which (saith he) is honoured by the translation of *S. Hierom*, concerning the Image found by him in the Church of the village of *Anablatha*, though out of his owne Diocesse, how he tore it in an holy zeale, and wrote to the Bishop of the place, beseeching him that no such Pictures might bee made contrary to our Religion — & *infra*. Some flie (saith he) to the distinction of Images and Idols, a distinction without a difference of their owne making, not of Gods. To be sure God takes order for both: ye shall make you no Idol, nor graven Image, nor reare you up any standing Image, neither shall yee set up any Image of stone in your land to bow downe to it. And againe, wee may well shut up all with that curse in Mount *Gerezim*: Cursed be the man that maketh any graven or molten Image an abomination to the Lord, the work of the hands of Craftsman, and putteth it in a secret place: and all the people shall say, Amen; and surely their *Durandus*, after he hath cited divers Scriptures against Idols, as *Exod. 20. Levit. 26. Deut. 4. Num. 21. &c.* at last concludes, *ex his & similibus, &c.* By these and the like Authorities is condemned the too much use of Images. And againe, the holy jealousy of the Almighty will not abide any of his honour divided with his creature: and what ever worship more than meere humane is imparted to the creature, sets it in Rivality with our Maker. So the learned and eloquent Bishop *Hall* in his book of the old Religion. Now whether the setting up of Images in Churches be not *nimius usus Imaginum*, upon all that which hath beene said before; whether the setting up of them in *honorabili sublimitate* (as *S. Augustine* speaketh) in the

appointed place and heighth of honour and worship, where the living God only is to be worshipped (as the Homily out S. *Augustine* speaketh) be not a worship more than meere humane ; let every man judge. Truly S. *Ambrose*, in his book *de fuga seculi*, agreeth with the Fathers above cited, saying, *Ecclesia inanes Idols, & variis nescit simulacrorum figuris*. Doctor *Vsher* Archbishop of *Armah*, in his answer to the *Iesuits Challenge*, likewise utterly condemneth the setting up of such Images and Pictures in Churches, citing and approving the sentences and judgements of *Epiphanius*, S. *Hierom*, S. *Ambrose*, *Amphilochius* Bishop of *Iconium*, *Serenus* Bishop of *Mafsilia*, and many others, which book now lately was new Printed, in Anno 1631. Did all these goe upon Temporall reasons? Doth our Common prayer book pronounce, and yearly renew such heaveie and dreadfull Curses, for a Temporall respect only, as our late Imagers, or Imaginers would have us to imagine? Why do then our common Catechismes give us this generall doctrine, and instruction, that where one vice or sinne is forbidden, all of the same kinde, and that necessarily, depend thereon; as also the lest occasion or enticement thereunto are likewise forbidden; upon the words of our Saviour, *Mat. 5. 21. 22. &c.* and *1 Ioh. 3. 15*. To this let us adde the heaveie sentences, judgements, and curses pronounced by God against those that suffer, and doe not oppose themselves against the open enemies and contemners of God and his lawes. *Iudg. 5. 23*. Curse yee *Meroz* (said the Angel of the Lord) curse yee bitterly the Inhabitants thereof; because they came not to the help of the Lord, to the kelp of the Lord against the mighty. So *Iudg. 8*. sheweth how severely *Gideon* punished the men of *Succoth* and *Penuel*,

for

for refusing to help him in his pursuit of Gods enemies: so *Iudg. 21.* is set forth the fearfull judgements so terribly executed upon the men of *Iabes*; because they came not to help the Israelites, and to assist them in the punishment of that great sinne committed, and maintained by the Benjamites: Wherein also is to bee noted, that that holy man *Phinehaz* was at that time alive, and was high Priest, without whose advise they did nothing. So *Ier. 48.* Cursed be he that doth the work of the Lord negligently or deceitfully.

Iob. 10. Hee that is an hireling (saith our Saviour) and not the Shepherd, and whose owne the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth, and the wolfe catcheth and scattereth the sheep.

Zach. 11. Woe to the idle Shepherd that leaveth the flock, the sword shall bee upon his arme, and upon his right eye; his arme shall be cleane dried up, and his right eye shall be darkened. I know a spirituall understanding may be of the arme, and the right eye. But are not the judgements of God many times corporally executed? And many a man (without offence) ask how the Pastors of some Churches, wherein Images are set up, doe by their eyes?

Revel. 2. 20. I have a few things against thee; because thou sufferest that woman *Iezebel*, &c. So the common Rules and Maxims of all Lawes.

Consentientes & agentes pari penā constringantur.

Bis peccat qui peccanti obsequium accommodat.

Qui non vetat peccare cum possit, julet.

Let the consenter and the actor receive equality of punishment.

He is a double offender who abetteth an offence.
He who forbiddeth not an offence when it lies in
his power, commandeth it.

And of the severall kindes of consents, *Lyra*
in Præceptorio.

*Consulo, præcipio, consentio, provooco, laudo,
Non relego culpam, non punio, non reprehendo,
Participo, defendo, reum me talia reddunt.*

I counsell, bid, consent, provoke, commend,
I suffer, punish not, nor reprehend,
I share in, I defend a crime; these bring
Me into judgement for the selfe same thing.

So *Anstas. Damasus*, and *Innocentius in Decret.*
*Error cui non resistitur, approbatur; & veritas cum
non defenditur, opprimitur: Negligere quippe cum
possis, perturbare perversos, nihil est aliud quam fovere.
Neque caret scrupulo societatis occulta, qui facinori
manifesto definit obviare.* An error which is not
resisted, is approved; and truth when it is not defen-
ded, is oppressed: For to neglect the opposition
of the perverse when it lies in thy power, is no other
than to maintaine them: Nor is he free from the
censure of private consent, who withstandeth not
a manifest offence.

Aug. and out of him the Decree.

*Uterque reus est, & qui veritatem occultat, & qui
mendacium dicit; quia & ille prodesse non vult, & iste
nocere desiderat.* Both are guilty, as well he that con-
cealeth the truth, as he that telleth a ly; because
the one will not doe good, the other desires to doe
harme.

Christ.

Chrisostome and the Decree.

Non solum ille proditor est veritatis, qui transgrediens veritatem, palam pro mendacio loquitur, sed etiam ille qui veritatem non liberè pronunciat, quum liberè pronunciare oportet, aut non liberè veritatem defendit, quum liberè defendere convenit.

He is not only a traitour to trueth, who transgressing the trueth telleth a lie; but hee also, who freely speaketh not the trueth when it is needfull, or doth not freely defend the trueth when it is expedient so to doe.

Augustine again, and out of him the Decree.

Ecce (inquit ut dicit Propheta) Recedite & exite inde, & immundum ne tetegeritis; Quid est immundum tangere, nisi peccatis consentire? Quid est exire inde, nisi facere quod pertinet ad correctionem? quantum pro unius cuiusque gradu atque persona (salva pace) fieri potest?

Behold (say they as sayes the Prophet) depart and come out from thence, touch not the unclean thing. What is meant by touching the unclean thing but consenting to sinne? what by comming out from thence, but doing what appertaines to its reformation? as much as without breach of peace may bee done, according to every mans degree and person.

Hereupon our Church in *Hom. 3.* against *Idol. p. 75.* thus concludeth. Ye have heard it evidently proved in these Homilies against Idolatry, by Gods word, the Doctors of the Church, Ecclesiasticall, Histories Reason & experience, that Images have bin & be worshipped, and so Idolatry committed to them by infinite multitudes, to the greater offence of Gods Majesty, and infinite danger of soules; and that Idolatry

lattery cannot possibly be separated from Images set up in Churches and Temples, gilded and decked gloriously, and that therefore our Images be indeed very Idols; and so all the prohibitions, Lawes, Curses, threatnings of horrible plagues, as well Temporall as Eternall contained in the Scriptures, concerning Idols, and the makers, mainteyners and worshippers of them, appertaine also to our Images set up in Churches, and Temples, and to the makers, mainteyners, and worshippers of them. And all those names of Abomination which Gods word giveth to the Idols of the Gentiles, appertaine also to our Images set up in Churches and Temples, being Idols like to them, and having like Idolatry committed to them. And Gods owne mouth in the Holy Scripture calleth them vanities, lies, Deceits, uncleannesse, filthinesse, dung, mischiefe, and abomination before the Lord. Wherefore Gods most horrible wrath and our most dreadfull danger cannot be avoyded without the destruction and abolishing of all such Images and Idols out of the Church and Temple of God. Which to accomplish, God put into the mindes of all Christian Princes. And in the meane time let us take heede and be wise, O yee beloved of the Lord, and let us have no strange Gods, &c. So the Homily of our Church.

Bishop *Jewels* Reply. *pa.* 517. The best remedy in this behalfe, and most agreeable with Gods word, is utterly to abolish the cause of the ill.

So the godly King *Ezekias* took downe and brake in peeces the brazen Serpent, notwithstanding Moses himselfe by Gods speciall commandement had erected it, notwithstanding it were an expresse figure
of

of Christ hanging upon the Crosse : notwithstanding it had continued so many yeares , notwithstanding God by it had wrought so many miracles.

So the godly Bishop *Epiphanius* rent in sunder an Image painted in a cloth, and said, it was against Gods Commandement, a thing superstitious and unmeet for the Church and people of God, notwithstanding it were the Image of Christ. So the godly Emperour *Theodosius* made his Proclamation over all his Dominions in this sort : *Signum Servatoris nostri quocunque loco reperitur, tolli jubemus* : We straightly command, that the Image of our Saviour be taken downe, in what place soever it shall bee found ; notwithstanding it were the Image of our Saviour. So it is decreed in the late Councell of *Mogunce*, that when Images happen to bee abused by the people, they bee either notably altered, or utterly abolished. Neither doth God through all his holy Scriptures any where condemne Image-breakers, but expressly and every where hee condemneth Image-worshippers, and Image-makers : yea he saith, *they are snares to catch the ignorant* : Hee knoweth the inclination of the heart of man ; and therefore he saith, *Accursed be he, that leadeth the blinde out of the way ; and accursed be he, that layeth a stumbling block to overthrow the blinde.* So concludeth the reverend and leared Bishop *Jenell*, and all our Church with him.

E

So

So all the holy Prophets, Apostles, Martyrs, Doctors, and Saints of God now triumphant in heaven, who shall sit upon Thrones as Assessors with our Saviour Christ, and judge the world, (as the Scriptures speak) in their books and monuments which they have left behinde them to testifie their mindes, doe unanimously pronounce the like sentences unto us. And if wee could heare them speaking in heaven, wee should heare their voyces as loud as Thunders, or Trumpets proclaime, that wee must not imagine that they will speak otherwise in heaven, than they did upon earth.

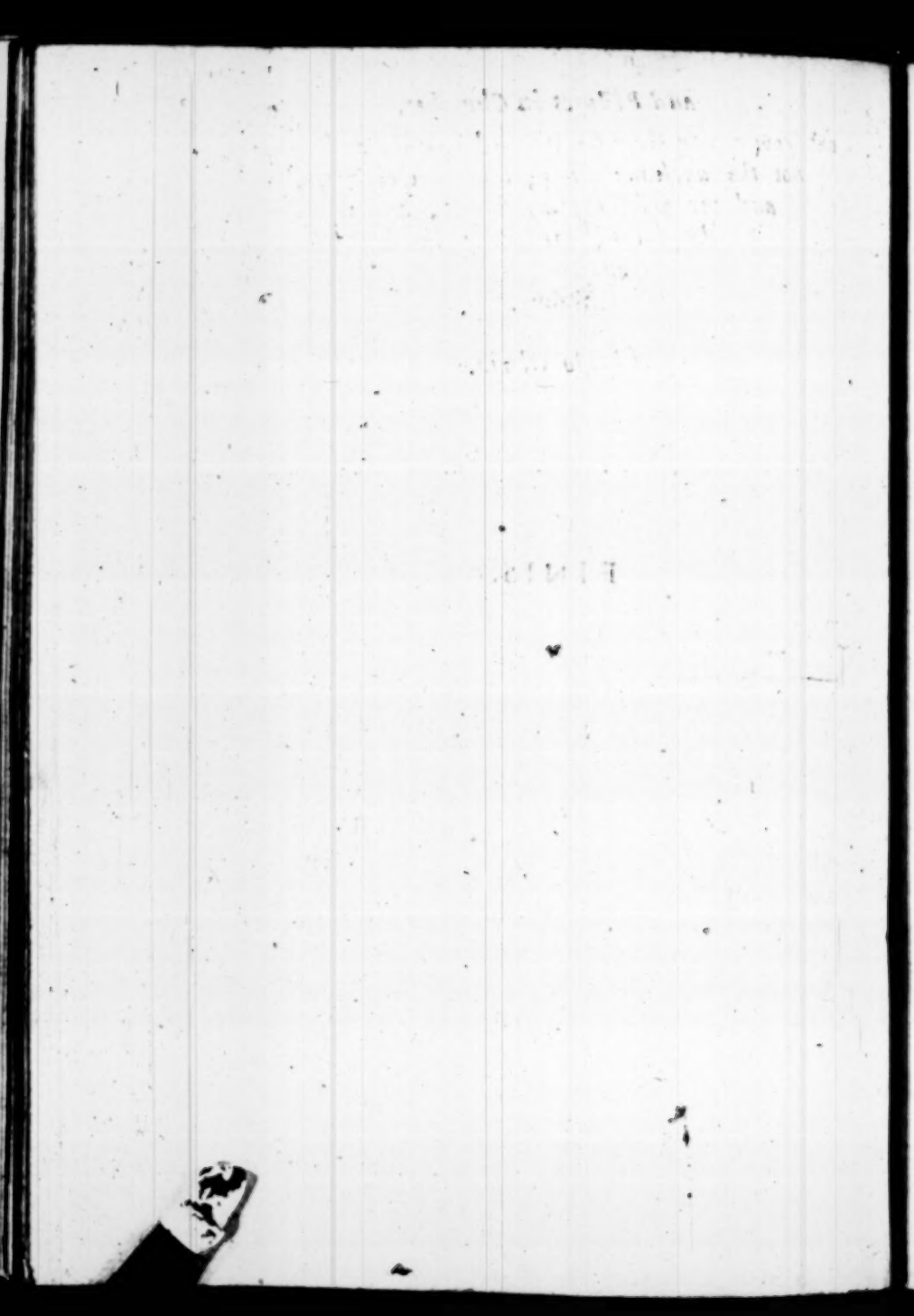
Let me therefore conclude with that holy Doctor S. Augustine, and that most blessed Apostle S. Paul in the name of all the rest. *Ergo fratres mei, quot quot habetis inter vos, qui adhuc amore saculi pregravamur, avaros, perjuros, adulteros, inspectores nugarum, &c. quicquid inter vos malorum esse nostis, quantum potestis imp. obate, ut corde recedatis; & redarguite, ut exeatis inde; & nolite consentire, ut immundum ne tangatis.* Therefore my brethren, as many as you have amongst you, who are overcharged with the love of this world, covetous persons, perjurers, adulterers, beholders of vanity, &c. whatsoever evils you know amongst you, reject them as much as you can; depart from them in your hearts; reprove them, that you may come out from amongst them; and consent not unto them, that you may not touch the uncleane thing. Come

*out from among them (saith the Lord) and touch
not the unclean thing; I will receive you,
and yee shall bee my sonnes, and my
daughters, saith the Lord*

*God Al-
mighty.*

Christo Gloria.

FINIS.



TAYLORS

9

Physicke has purged the D I V E L L.

O R,

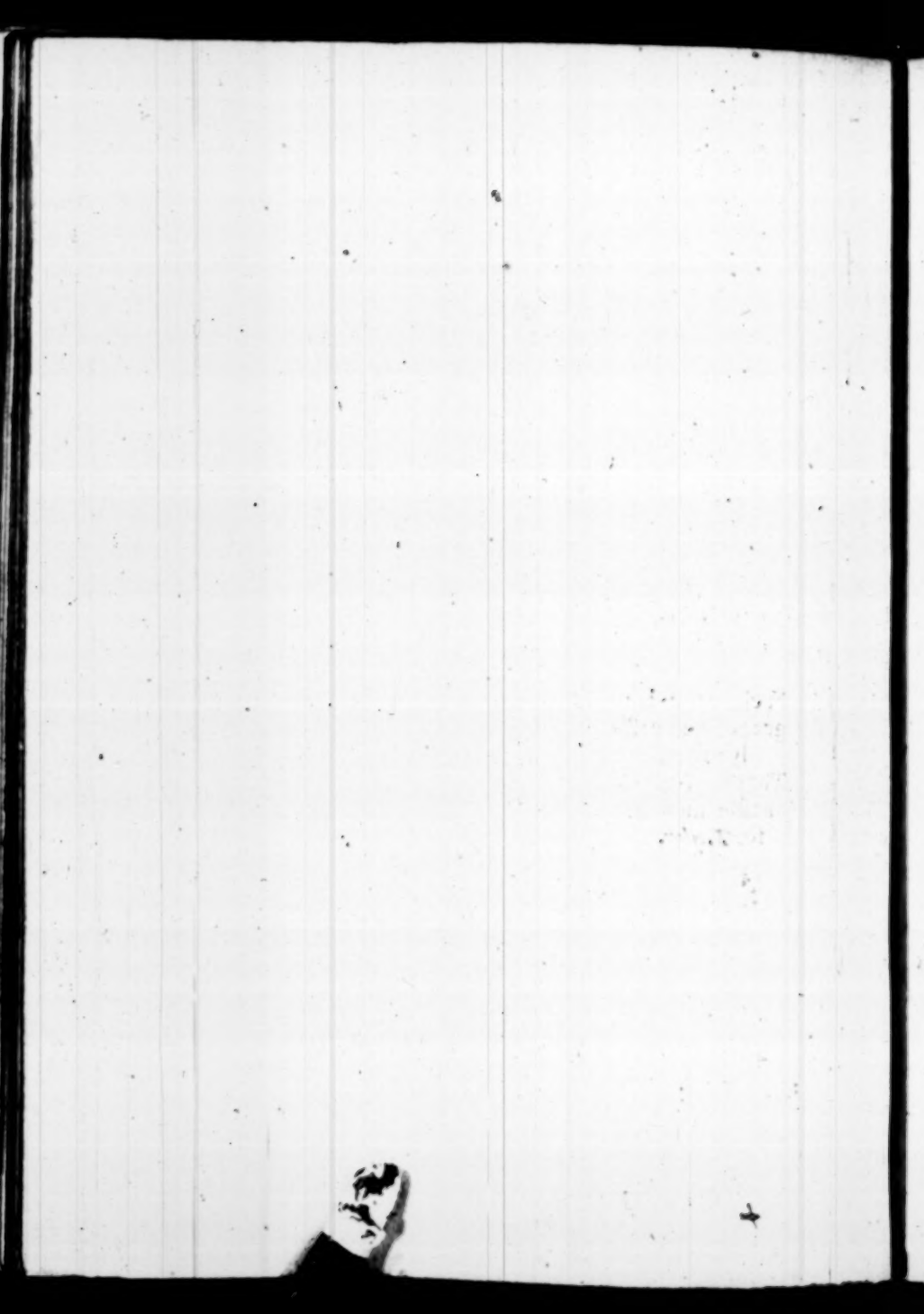
The Divell has got a squirt, and the simple, seame-rent, thredbare *Taylor* translates it into railing Poetry, and is now soundly cudgelled for it.

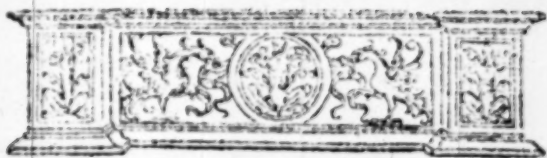
By *Voluntas Ambulatoria.*



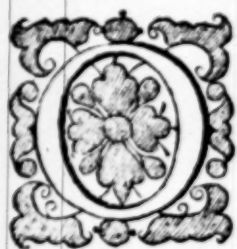
Such is the language of a beastly railor,
The Divells privi-
house most fit
for *Taylor.*

Printed in the yeere 1641





I. *A view of the transformed Divell which rose up to
Iohn Taylor when he viewed the Answer
of his Booke.*



H! the wonders of our age;
wherein Poets turne Divels;
not onely incarnate to them-
selves, but in horrid, hellish
shapes, to seduce the simple,
(Am I sleeping, or am I wa-
king?) What a sodaine change
is here wrought? even now, he
that was presented to mine eyes in a tub of Lees:
an infernall spirit, a Poet of Bacchus, drown'd in his
owne element, is now, by his distemper'd quill be-
come a sad spectacle: The monster appearing to
him distracts his thoughts with feares; andirons,
pots, platters, all are throwne about. And in this
deepe passion, after some sad houres, he falls do vne
as one dead: Satan in a transformed shape sits upon
him, shakes him with his clawes, and bids him rise
up, for he had imployment for him, and he would
furnish him with helpe enough to aid him against
the truth, and true professours. Oh! how may I
call him, and recall him to view his Anagram, just-

^a John Talour
the Poet.

ly drawne from his own name ? (**ART THOU
IN HEL, O POET ?**) If the Divell use such
tricks. he will soone crush his bones. But why
dwell I so long on such discourse? let him (and such
who like it) have recourse to these infernall furies,
raising up such mishapen, diabolicall inventions,
which I desie, yet I pity him.

2. His pedigree, farre inferior to mine.

We have three
golden wheat
sheaves from
our progenitor
John Walker
of Bredfall in
Derbyshire, an
ancient fi-
mous house.

Let him acquaint his Hags, their power cannot
blot out my fame: let him repaire to his dunghill-
parentage, and view that unfortunate breſt that gave
him sucke: let him looke backe to his swinish breed-
ding. What will all these doe? let him looke on
me, or let his silly coxcombe search the Heralds of-
fice for my Predecessors, where he may easily finde
b the golden Wheatheaves, from which I sprung;
even those who were the succourers of their Coun-
tries poore, and scourgers of such sturdy froth and
trash as his behaviour doth expresse to us.

3. His disposition.

What disposition can be more vaine, then to stu-
dy, talke of, and be employed in lascivious, wanton,
whorish baudry? And the heathenish simple sot
cried out once, that his Poetry would not bring in
enough to feede a Cat, which drove him to be be-
holding to the Westminster lasses, both for bed and
boord. And such was his case also, when the signe

was

was so high in *Virgo*, that his troubled thoughts made him to resolve to suffer both his horse and cloake to lye in lavender, instead of litter.

But his courage was afterwards cooled, when being almost famished, he eat two loaves of bread before he once said grace, and falling aboard upon the third, slept away with a whole dozen in his breeches; I could never heare that he paid for them since.

What a vaine office did hee beate to be the Bawdes Poet, though he did her such ^c profitable service, by scurrilous, oylve sonetting, and pandrall Poetry, to stirre up luxury in the clients; yet ^e Because it induced to the greater pay. sure he was mightily out of favour with Mistris Wagtayle, when she grew so pockie proud, that she would not let such scabs as hee come neere her, though he was so carefull of her, that hee provided her a ^d sheefe to wait upon her. ^d After he was tired with her,

4. *The Encounter.*

It is not my custome to fill the peoples eares with lying fancies of my owne invention; I want not truths to beleaguer a corrupted Poet; like the hoast of fleas that turned his skin to a motly dye, where being forced to stay till the next morning, his heeles delivered him out of the Constables hands; and I doe verily beleeye, if his heeles doe not now helpe him, he will scarce scape with a Pillory recantation, confessing this abuse, as openly, as he did to Master *Hilton of Daintry*, promising endeavour to make

A 3

amends.

e For his im-
pudent libel-
ling against
him.

f He said when
his brother
had writ a
libel against him,
he put his
finger to it,
and it was as
of his owne
writing, and
it was being
not able to
do it.

g Or rather
his brother
for him.

e amends. Such an encounter he had when the Scotch
lice would not let him sleepe.

Well, he is now become a student of the *f* lub-
berly sciences, but hee sold his Boat first; neede
breakes through stone wals; hee was asham'd to
looke his friends in the face ——— after. I take
not seven dayes, nor scarce halfe seven houres to
bring forth my Ante-Reply for the presse; wherein
I doe defie such divellish anointed language as hee
useth, though *g* he onely turned *B-tes* instruction
into his owne infernall language; and therefore, as
once he said, he may justly feare, that no wise man
would be his Patron to such Bookes which are usu-
ally stuffed either with hellish language, or whorish
baudry.

5. *His Religion.*

I must confesse I doe not take him for a substan-
tiall Papist, but rather like *ps ps* birds to prattle
any thing that he is taught. Something he would
say of Christianity, and he buzzes in our eares, like
a humble Bee, as if he thought of Charity, but fals
so deepe into Ethnicall and diabolicall language,
more expert then any scould or fishwoman at Bil-
linggate. Had he shewed either wit or learning in
his railing lines, either good-manners, or humanity,
I would have graced him in this ante-Reply with
my name; but since his message was from Satan, I
send him onely the whip, without the balme; yet
let him be convinced, and *b* I will performe to him
any

A For I beere
it will will to
the same, but
against his
word to us.

any office of charity. How many are those ecchoing voyces, crying shame with me against him and his Zoilous language, who Hidra like, hath doubled his hellish venome, in raising of horrid monsters!

He would seduce us to beleve that Popish Rites are but good manners; despising those that labour for Reformation: and such is his devotion, as if hell were mingled with his inke. And his Informer, according to Satans promise, wrought a project for him, who being with me in prison, stole away my Bible, my onely companion, and most irreligiously pawned it for *k* ten pence, and deprived me of it about two dayes, before I knew where it was.

i Master Bates.

k A quart of
Methuclin and
a 2 d. cake.

6. His Hypocrisie.

How full of Hypocrisie his lines are stuffed, are by cleare judgements easily discerned; and such is his custome, to maske his owne deformities with hypocrisie, as if he were an *Effen* amongst the *Nazrites*, and an *Efsidon* amongst the Lascivious: he can lye in *Canterburies* bosome in the Tower, and desie him when he is scourged for it.

7. The Church persecuted by water.

As the great Archbishop of *Canterbury* is justly imprisoned, for tormenting and corrupting the Church in this our Iland, so I doubt not, but ere long, the same noble Senatours, will serve this
furious

furious water-Rat, for vexing the Church upon the water.

8. *His weaknesse in judgement.*

* That is no
renewes with
him.

(v. r. heavenly
K.R.)

The Pythonist tearmes me a Cerberus; he would have said a Capareus, who bewrayed the thiefe that robd the Temple. Indeed he had need to goe to Schoole againe, to learne to spell; he writes an Anagram of my name, but hee puts in * L I E, and leaves out y. and so makes a simple compound of his owne nature: if he will see a true Anagram of my name, he may finde it / the last line of my book, which is a riddle to him and his infernall study: he takes upon him to censure and reprove what I have writ; but poore ideot, he cannot understand it, he dare not encounter with any particular therein exprest, onely like a Judge in the Prelates Court, condemnes all before either triall or examination: his Informer furnished him with all my bookes, and helped his simple coxcombe to understand as hee was able; and after all, he makes an exclamation against that in generall, which hee doth not understand at all in parricular.

I am not ignorant what honour I should do him, should I grace him with my name to an answer to one so ignoble; but I scorne it, to shew my guilt-spurs to such a dunghill-cocke.

9. *His*



This raged *Taylor*, audacious railor, would make us beleve that his lying Pamphlet was writ three yeeres agoe, which was twelve moneths before *Samuel in New* preached that Sermon: did the Divell ^{Which is the great part of his booke.} tell him a yeere before that such a thing should be; he knew not of it himselfe. So he tels us of a base lye of the Maid looking at a lyon in the Church, a most abominable lye, invented of hell; not like those truths which *Fennar* will prove in my answer, and himselfe cannot deny. And if I should lay open all the abominable, hellish lyes, and Ethnicall inventions of his noddle, I should strike the world into too great amazement.

I onely doe desire that he may stay
Untill his cause be ended, and not run away.

10. *My sincerity to England.*

My allegiance to my royall King; my sincerity and reall submission to that honourable Assembly, to the godly Lawes of this Land, and my love to the Church and State, is well knowne to those that know me; (I pray God make me faithfull in his service and worship.) Do not those severall bookes presented to the members of that Honorable Assembly expresse the same, whose favors I have tasted of, and the God of heaven look upon them and bleesse them.

B

11. *My*

II. My humble Petition to the Parliament.

Most noble Senators, my humble Petition to your Honour is to cast your eyes on this saucy fellowes and actions lines, and take into your Lordships considerations these foudre particulars;

1. Whereas your Lordships petitioner exprest (long since) in a booke, the just censure of the Earle of *Straford*, this Poet answers it with railing lines, thus;

For though unhappy *Straford* be struck dead,
They mount him up a cock-horse sans a head.

And this most precious youth, with tongue & pen
Is cluise amongst the Divels serving-men.

2. That your Lordships would be pleased to make this impudent fellow to explaine himselfe, what he means by the tongue of *Saye*; (the Lord *Saye* is my honourable * Lord and noble friend, whom I pray to the God of heaven ever to prosper and blesse.

And with such a mouth and judgement *Rash*,
And tongue of *Saye*, should say all is but trash.

3. What alteration of these swaying times hee means, which he said he hopes to see, then he will write in the behalfe of that party which now he dare not, as he would.

4. What he aims at in those scurrilous lines hee sent

* I have easily
perceived that
this rascall
doth like at
religion, and
sing such
Poems.



sent to the Basketmaker, teaching men puritans and
crapeard-slaves, &c.

12. *An Exhortation to John Taylor to repent
and a call to minde the example of
his dead wife.*

Sodaine death is a feareful execution to unrepentant sinners; therefore in all humble manner, I doe heartily desire *John Taylor* to call to minde the sad spectacle of that blacke tragedie; whilst his wife was carousing in the Taverne goblits; and let him but consider (if the like should befall him) what would become of his soule, if he repent not. Oh how doe people flocke to my shop, exclaiming against his wicked, un sanctified, disorderly, ungodly life and conversation; but I wish him grace to repent: and thus I tell him as I did before, *John Taylor* if thou wilt serve God, then assure thy selfe I am and ever will be

V.R. heavenly K.R.

After this preparative, expect a * bitter pill if thou beest not well.

* A serious
Zealous quill
mixt with
Pluto's excrement.

F 7 N 7 S.

1870

1871

1872

1873

1874

1875



THE
COPY OF A LETTER
SENT FROM THE
Cardinall du Perron

Embaſſadour for the French
King at Rome,

CONCERNING THE
Diviſions of the Papiſts of England,
their difference in Government, whether by Bi-
ſhops or Jeſuites, with the Care of his Holineſſe in the
agreement, and his Judgement in placing of Biſhops
in England, for making Priests to increaſe the
Catholike Number.

Whereunto is added a certaine Conjecture
of the uſe both Prelates and Papiſts have
made of the Cardinals Counſell to
augment and eſtabliſh their
Greatneſſe.



Printed in the yeere, 1641.

IT is not long since accidentally I did fall upon a Book written in French of the *Negotiations and Embassages* of the famous and learned Cardinall *du Perron*. Where amongst many notable passages which happened in his Embassage at *Rome*, and wherewith hee acquainted the French King *Henrie* the fourth his master, he has one in one letter to the King his master concerning the divisions of the Papiests in England, and the meanes to be used for their reconciliation. With his judgement of the Bishops of England. Which after I had read and considered, I was induced thereby not without reason to believe that it had served for a Counsell to both the Bishops and Papiests to ground their greatnesse upon and to advance both the one and the other to that height they were in before the *Parliament* began. Now imagining that it might serve to informe the judgements of many, and help them to rip up the *arcana principia*, and hid Maximes the Prelates and Papiests have used these many yeeres to increase their owne greatnesse, oppresse all those that should dare to oppose them. I have set down the true Coppy (not varying from the originall) so truly as I could, to which I have added my conjecture in few words of the advantages Prelates and Papiests have taken from it, as also of their complying together to uphold one another.

The Coppy of a Letter sent from R O M E by
the Cardinall Du Perron to HENRY the fourth King
of France, his Master; extant in the second volumn of his
negotiations and Embassages, being this

Argument.

He communicated to the Pope, that which it had pleased his Majesty to write to him, of the estate of affairs in England, and of the dispute betwixt the Fathers Jacobines and Jesuites there: that which his Holinesse spake to him, and desired him to do: a dissension amongst the English Papists: the means proposed to appease them: contrary difficulties and remedies to be used.

TO HENRY the Great.

Sir,

I Shall supply in this Letter, my shortness in the last I sent to your Maiessty by the Ordinarie. On Tuesday the 23. of the last Moneth, I had audience of the Pope, and did communicate to his Holinesse, that which it pleased your Maiessty to impart to me of your opinion concerning the affairs in England, and the dispute betwixt the Fathers, Jacobines and Jesuites: he was much satisfied with both the one and the other advise, and often thanked your Maiessty for the good duties your Maiessty had done him, in blotting out of the King of Englands imagination the sinister impression divers had moved him to conceive of his intentions. Concerning the dispute, he seemed highly to approve of your Maiesties opinion, which was to endeavour by all means to end that difference by one agreement; to which purpose, he gave me charge that at the first Congregation of the Cardinals, which should be holden for that effect, I should propose some things to try if possibly that expedient might be used. I did communicate also to his Holinesse, concerning the affairs of England two Letters sent to me from Venice, the one from Mounseigneur De Beaumont to Mounseigneur De Fresnes; the other from Mounseigneur De Fresnes to mee, accompanied with a third sent from a certain Doctor of England, (by their means) to his Holinesse. The end of all those Letters was, that the divisions amongst the English Papists might be taken away, some of them obeying

one Arch-priest governed by the Iesuites: others appealing from the unlawfully administr'd authority of the arch-priest. Their common opinion for removing that difference was, to establish a good number of Bishops, to whom neither the app'alers nor the Iesuits could lawfully refuse obedience. I read those Letters gladly to his Holinesse, as being writt'n with great wisdom and discretion, evidencing also the care your Maiesties servants had for the advancement of Religion in that Kingdome, and especially because the Letters of the English Priest heretofore well known to his Holinesse, was fill'd with the praises of your Maiesties prudent carriage in the matter of the Catholike Religion there, and much blaming that of the Spaniards: as also because myself had proposed the same things to the Pope at his first Inauguration, esteeming it profitable, not onely for the good of the Church, but also for your Maiesties service: because the faction of the Iesuites in that Kingdome dependeth on Personius, and other instruments of the Spanish faction. His Holinesse made me answer, that Pope Clement had continually made scruple to hearken to that expedient, fearing least it should stirre up a greater persecution in England against the Catholikes, I answered him that on the contrary, it would rather diminish then augment it, because that in generall the Heretiques did not carry so much hatred against the Bishops, as against the Iesuites, who (as they beleve) do meddle themselves much more with the estates and lives of Princes, nor any other of the Ecclesiasticall orders. Moreover that the name of Bishops was yet in great reverence amongst them, and whereas they do reiect and abhor the title of Priest, because they beleve there is no sacrifice in the Christian Religion: they do honour and respect the name of Bishops, and by this means they should moderate and diminish their persecutions against Bishops, much more against the simple Priests or Iesuites. To which I added, that there being no Bishops in England, there could be no Priests consecrated there, and that it behooved those who desired to be promoted to the order of Priesthood, should come take their orders here beyond the Seas: whence did arise two notable inconveniences. First, that it did hinder the multiplication of Ecclesiastique persons in England, in regard of the expence, perils, and incommodities it behooved them to undergoe in passing and repassing the Seas. The other, that this communication and acquaintance they came to make here with strangers, made them afterwards suspected to their Countrey men, as having been corrupted and suborned of them, by whose means they had obtained those orders; so that

I did foresee great utilities in the proposed advice, and did onely find one incommodity, which was that the Protestant Bishops of England (where of many do secretly favour the Romish Religion, assured possibly in hope to be confirmed by the Catholikes in their dignities) should fall from all such hopes, when they should perceive his Holinesse had consecrated others in their place. But the remedy that might be used, was to consecrate onely some Bishops in place of those who were married, and already out of hopes they should keep their wives and Bishopricks together in the Catholike Religion. His Holinesse took time to think upon it: after which according to the commandment I shall receive from your Maiestie, I shall continue, or leave off to present the businesse further; and thus much from that Letter.

NOW I hope ye see clearly from the Cardinalls Letter, what his judgement was of our Bishops, wherein if he was deceived or no; I will not judge, onely this I may say confidently, if he spake fairly of Bishops of his time, he hath been an oracle of truth concerning the Bishops of our time; as may easily appear to those, who will informe themselves but slenderly of their doctrines and practices so well known to most sorts of men, that it is wonder they should find so much as one, to speak but one word in their defence, for have they not used all violent courses to suppress the truth of the Gospell by pilloring, scourging, imprisoning, fining, banishing, and confining numbers of the most zealous professours of the truth, for no other known offence, but because they would not submit themselves to the superstitions, tyrannies, and oppressions of those bloodthirsty persecutors? Did ever any of that cruell society hitherto, publicly disapprove either by word or writing the barbarous rage of their Tygerlike fellows, the misery of those unjustly persecuted men, the deplorable calamities of their distressed Mother the Church, oppressed by the too too prevalent factions of Papists and Arminians to this day? But for all this, some will not spare to averre that divers of the Bishops had never any hand in those businesses, but on the contrary cherished piety, abhorred cruelty, resisted superstition to the utmost of their power, and endeavoured (as they were able) to conserve the peace of the Church, and State. My onely desire is, that those men would consider, that neither love, affection towards the one party, nor hatred towards the other doth so much move me as the love to the truth,

which ought to be freely spoken at all times, but especially when men seem as it were to doate on those Bishops who seem innocent to divers, and it may be they neither did contrive nor desire those abominations; which charitie would make me believe, if I should find reason to perswade me, that they did either disapprove or reject them being once urged by their fellow companions; nay on the contrary, divers reasons induce me to believe that they did approve all, without any the least opposition; as first, suffering all things to be imposed upon them without any repining. Secondly, urging the practice upon all men punishing severely the refractory. Thirdly, their unanimous consent to the late diabolicall Canons (whence I Imagine all things to have been done in the same manner) Lastly, their prodigious silence which is one infallible signe that even to this day they allow of them, for *qui tacet, consentire videtur.*

But the end of introducing those superstitions, and setting those persecutions on foot, is most probable, as I can conjecture to curry favour of the Papists, and seek by their means and assistance to raise their monstrous greatnesse, and boundlesse ambition to such an height as they might easily crush and ruine all those who should attempt to oppose their superstitious, cruell, bloody, and hellish designs. As for the Papists, humane policie could never have invented one surer foundation (then the Cardinals counsels) for them to have builded their greatnesse in this Kingdome, all things wisely considered; for hath not the pacifying of discords amongst the Papists here, and the sending over of Bishops, been the chief instruments, and in a manner the sole causes of the excessive increase of the Romanists in these Kingdomes? Let Papists themselves speak, who tell us plainly, that the dexterity of the Romish Bishops (who are no fewer then the Protestant Bishops in number) hath been such, that in complying the one with the other, they have equally shared in the divisions: for if we may believe some of their catalogues, there be above 6000. Priests in England, which number being compared with that of the preaching Ministers, shall not come farre short, if not equall them, as I suppose. And truly this councill of the Cardinall hath been received by his part with as great policie and good successe, as it was given with solidity and wisdom. Now if the number be so excessive in England, what shall we expect of Ireland, where the most part of the Natives hath known no other Religion from their infancie; truly the prodigious multitude

of that whores sonnes (who in blind zeal to that Idolatrous strumper and blasphemous beast) can, finding opportunitie, devote themselves to murder Kings and Princes, blow up Parliaments, betray their Countrey, and bring all to confusion without fear of God, or reverence to man, as wofull experience, the master of fools, hath too too often taught by lamentable examples, to the infinite dammage of the Christian world.

The sympathy and affinitie of those men with our Bishops, is such as I conceive, would not require much labour to make in most things a notable parallel, which I leave to some other, contenting my self onely to shew that their correspondency hath been such these many years, that the Bishops have taken all things done against Papists as done against themselves, and the Papists all things done against Bishops, as done against their head the Pope and them; but this hath been so cunningly performed, as few could heretofore perceive it, whilst at last the Papists seeing both themselves and the Miter of Bishops wronged (as they thought) by the factious covenanters of Scotland, could contain themselves no more, but burst out in rage against those Hereticks, and openly undertook to defend, that our Bishops were *Iure Divino* tales, more I am sure then ever they would have said for their infallible head the Pope, whom they defend onely to be *Iure Ecclesiastico* Pope: but this they did, perceiving that if ours should not be proved to be *Iure Divino* tales, no Ecclesiastick or humane constitution could hinder their Miters to be fallable, although themselves beleeve all that the Church the Pope beleeve, who will never beleeve any thing to his own disadvantage. And least our Bishops should seem to be behind with the Papists in mutuall courtesies, I assure you, they have rendred them tenfold the league being offensive and defensive; for they will have us beleeve that the Pope is not Antichrist, but the true successour of *Peter*; that the Romish Church as it is presently, is the true Church; that in it they defend no materiall or substantiall errors; that our Religion differeth from the popish in matters of small or no consequence; that invocation on Saints, prayer for the dead, worshipping of Images, crucifixes, and other reliques, with more then seven mountains of other abominations of that blasphemous beast, and her whorish Locusts, are not onely lawfull, but expedient and profitable to be used. I may further averre that Papists have been the men of greatest esteem with our
Bishops

Bishops, and that they went free being convicted by the Laws of the land, when Godly and laborious Ministers, zealous professors, and sound Christians were most barbarously martyred, and that for obeying the Laws of God, and the King; all this undoubtedly to please that man of sinne, who under promise of assistance caused them to sin. But I can tell them that he hath *justice* written on the triple crown, which covereth his blasphemous head: and though this seem a mystery to most men, yet they may perswade themselves it is true, that the Pope would redeem their dignities with millions, & furnish them all with competent maintenance, onely to cover under their wings, the nest of his newly cleded vipers, not without reason, suspecting that their fall shall be his ruine in this land. And although divers will affirm, that Segnior *Comme* and *Rosetti* brought bags full of Apostolicall benedictions, to all those who would spend their lives & estates, where the Miter was so much concerned, yet their infallibility feared them, all those things not being capable to save from censure C. C. and some others, who received a yeely pension of Angelicall and Pistolicall benedictions from the P. his H. and the K. of S. to advance their affairs in England.

And now diverse Merchants assure mee that *Gregorie* is to have the bill of exchange to pay them the last wages for their service, who (as I am informed) will be so ready upon the first receipt thereof to shew them the same courtesie he useth to others, that they shall have no just occasion to complain of his sound dealing, more then others have done before; for my part, I am so confident, he will doe them right, even behind their backs, that I could heartily wish all such as their Lordships to addresse themselves to him who can certainly end their desires.

FINIS.

A
C O P P Y
O F
A L E T T E R
o f M^r. C O T T O N o f

Boston, in *New ENGLAND*, sent
in answer of certaine Objections
made against their Discipline
and Orders there, directed
to a F R I E N D.

W I T H the *Questions* propounded to
such as are admitted to the *Church-*
fellowship, and the C O V E N A N T
i t S E L F E.



Printed in the yeare 1641.





A
C O P Y

Of a LETTER of Mr. COTTON
of *Boston*, in an Answer of certaine
Objections made against their Disci-
pline and Orders there, directed to
a FRIEND.

With the Questions put to such as are
Admitted to the Church Fellowship
and the COVENANT it selfe.



Here have been things (as it seemeth)
reported unto you ;

First, that we receive none into
our Church-fellowship untill they
first disclaime their Churches in
England as no Churches, but as
limbs of the devill; now, I answer,
God forbid, God forbid : It is true, one *Sheb* of *bury*
blew a Trumpet of such a seditious Separation ; I
meane, one Mr. *Wistons* late Teacher of *Salem*, but
himselſe and others that followed lustely in that way,

who were all excommunicated out of the Church and banished out of the Common-wealth, for men in that way and of such a spirit are wont not onely to renounce the Churches of *England*, but ours also, because we held communion with them in *England* in the things which are of God; see therefore how unjustly wee are slandered for renouncing communion with you, as is mentioned, and for it they themselves are punished in our Common wealth, censures in our Churches; for such Antichristian exorbitances: by this you may see the Objection clearly answered.

The second Calumny is, that our members must professe their repentance for all former communion with the Churches among you: Now for the answer, wee professe no such things, but onely in generall so farre as we have polluted our selves with any corruption or inventions of men, or defiled Gods Ordinances with any corruption of their owne, whereby you may gather answer from the second Calumny.

The third Calumny is, that we enter into covenant solemnly, never to have communion with the present Churches of *England*, whereas in truth we never have such words or meaning in any part of our Covenant, but that we professe to walke in all the Ordinances of the Lord, according to his will revealed in his Word.

Of the fourth report you mention, there is some ground for it. our practise, power indeed is given among us to the people to chuse their Ministers, to likewise to receive any member unto the Church fellowship, and to joyne in the excommunication of such as grow scandalous. which yet is very rare. Among us through the goodness of God scarce two or three have bene excommunicated out of our Churches, which is more for rejecting communion with the Churches, than for any other crime: It is true also, that we allow any members of the Church to complaine of an offence

fence given him by any brother, if a private way of Admonition according to the rule have not reformed him, *Matth. 18. 17.* but that hath fallen out very seldome since I came hither, for ought I have heard, either in our owne or other Churches, they much wrong both you and us who told you that Master *Wilson* was suspended from his Ministry for his Journey into *England*, or for any Communion he had with the Churches there; nor to my remembrance did any of the Brethren question him about it, till of himselfe he began to give some account of his journey to the Church, and then inleede two or three grave and godly men desired him to cleare a passage or two, first, how he could leave the whole Congregation above twelve moneths together without their consent, and how he could leave his wife (as I remember) without her consent; to both which he gave a satisfactory answer, and was not at all suspended by the Church, but of himselfe he forbore one day, or at the least halfe a day, till hee had declared both the particulars; that which you adde of grace and gifts of Christ, or of his presence in the Ministry of his servants among you, we willingly & thankfully acknowledge, and do professe, that the hope which most of us have obtained of the common salvation wee received from the preaching of Gods faithfull Ministers among you, wee cannot, we dare not deny to *Blesse the Wombe which bare us, and the Paps which gave us sucke*; and long may these Lights shine among you, with all peace, purity, and power, *amen.*

What you speake of Separatists and Brownists: wee generally here doe consent with you, that the bitterness of Separation whereby men doe not onely cut themselves from the inventions of men, but also from the Ordinances of God and fellowship of his servants; for who so have done, they never were blessed with peace: As for those scruples you pray me to weigh without prejudice, we here doe consent with you therein,

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only there is a passage or two which I crave leave to explaine my self in first that you say our Pastor M. *Wilson* affirms among you that wee did not follow *Calvins* platforme as an Episcopall he saith, he doth not remember any such word to have fallen from him, onely thus much he confesseth, as we doe all here, that wee doe not transact all things so reservedly in a consistory, but though wee bee prebetary, doe prepare all things for the Church, yet wee transact no publique act, but in their presence, and with their consents, unlesse any of their brethren can give a reason from the Scripture to the contrary, or some better intelligence of his owne, which latter sometimes falls out; secondly, what you speake of prophesying, I neede not say much of it, it is very warily used here, unlesse it be in absence, and weakenesse of Ministers, and for any abuse herein allow it not, but dislike it as you doe: Now you have shewed so much for to inquire the truth of these matters, I pray you informe others also what answer you have received, which will be a further testimony of your love; pray for us, as we doe for you, so taking leave I rest,

Your unworthy weake

Brother in Christ,

JOHN COTTON.

Questions

*Questions put to such as are admitted to
the Church-Fellowship.*

HOW it pleased God to worke in them, to bring them home to Christ, whether the law have convinced them of sinne, how the Lord hath wonne them to deny themselves and their owne righteousness, and to rely on the righteousness of Christ, then they make a briefe confession, or else an answer to a few questions about the maine fundamentall points of Religion, that it may appeare indeed whether they be competently endued with the knowledge of the truth, and sound in the faith, and about the Godhead, the Trinity, the worke, our first estate of innocency, the fall, our redemption, Christ his Natures, his Offices, Faith, the Sacraments, the Church, the Resurrection, the last judgement, such as every Christian man is bound to learne and give account of; we refuse none for weakness, either knowledge or grace, if the whole be in them, and that any of the Church can give testimony of their Christian and sincere affections, and then the Church consenting to their admission, one of the Elders propounded to the party, the covenant that hee must enter into with God and the Church, whereunto the party expressly covenants, then is reciprocally received the Churches covenant backe againe by the voyce of the elder. This is all the secret we have among us, neither have we any more secret carriage, than this which no godly man that ever came over to us have ever disliked, you come not more willingly to have communion with us, then we receive you, upon no harder termes then have been declared.

The COVENANT is selfe.

Since it hath pleased God to move you brethren to hold forth the right hand of fellowship, it is your part, and that which

I am to require of you in the name of the Lord, and of his Church, before you can be admitted members, whether you be willing to enter a holy Covenant with God, and with them, and by the grace and helpe of Christ be willing to deny your selfe, and all your former pollution, and corruptions, wherein in any sort you have walked, and so to give up your selfe to the Lord Iesus, making him your onely priest and attonement, your onely profit, your onely Guide and King, and Lawgiver, and to walke before him in all professed subjections unto all his holy Ordinance, according to the rule of the Gospell, and to walke together with his Church and the members thereof in brotherly love, and mutuall edification and succor according to God, then doe I also promise unto you in the name of this Church, that by the helpe of Christ, we likewise will walke towards you in all brotherly love and holy watchfulnesse to the mutuall building, up one of another in the fellowship of the Lord Iesus, Amen, Amen.

FINIS.

THE TIMES ¹² DISSECTED.

OR,
A LEARNED DICOVRSSE

Of Severall

OCCVRRANCES

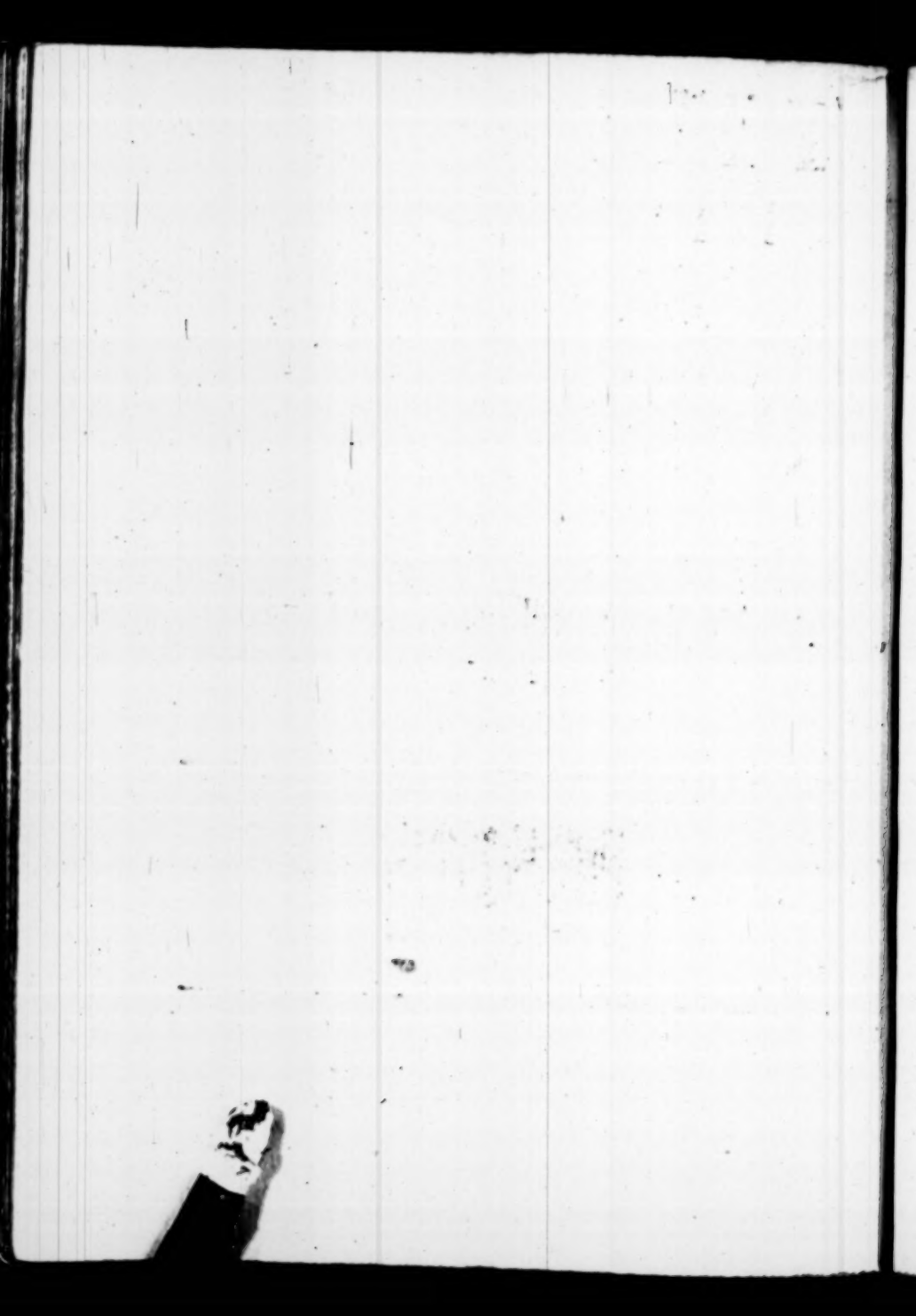
Very worthy of

SPECIALL OBSERVATION,

To deter evill men, and in-
courage good.



Printed in the year, 1641.





THE TIMES.

EUROPE afflicted, mournes, an Age it may be accounted when ruine is from time to time; but great Brittain, as the last in the world in reservation of punishment, is assailed with an Inundation of troubles; a Country found no danger, therefore sought no remedy, as a Province, when a Comet hath no relation to it, fears not; this caused her make no use of others harmes, as wisdom should have done, when a neighbours house is on fire: therefore either because God chasteneth more the faults of us hee loveth, a signe of good will, or because he punisheth our errors, he is most obliged to pay with revenge; the scourge of which Malady, if we take the Elevation from the past, inward or outward causes proceed: First, from our sinnes, which did cast a Epidemicall Lethargy of unthankfulnessse for mercies received, the greatest sicknesse, a conceit of health when most in danger. The second, because there was not heretofore a perfect union twixt England and Scotland, incorporating both into one body and minde, if possible it might have beene; a reason hath caused Portugall and Catalonia to revolt from the King of Spaine, and Transilvania, Valachia, and Moldavia, under Vayvodes, and not Bashas; easily

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elapsed to disobedience; in these turbulent, and lachrymable times enter the year 1639. when two Armies in hostile manner oppose each other, but cured with a pacification, the ulcer not killed, it revived the year 1640. in overcoming the mindes of both Kingdomes, as in a hecticke, or rather a burning feaver, with much corrupt matter ascending: caused a new Paroxysme to devour the substance of the King and people, which was prognosticated by divine anger threatened by the Ministers, the Church conspurged with errors, the Common-wealth loaded with projects, Monopolies, and Impositions, a Tyrannical Government propounded and assailed, Parliamentary wayes denied, the Road, and Highway to justice, the petitions of the people not heard, nor answered, all which chafed out ruine: whereupon finding their lawfull desires made vaine, they doe not so willingly obey the soveraignes edicts and commands, finding the Diadem led with pernicious counsell, so that the Feaver of disobedience growing high, the Scots invaded, our souldiers had no will to fight, the subjects no desire to pay to such a warre, whereby the precepts of the head were of no availe over purse and spirit to oppose such invasion, this distemper caused the King summon the Peerary to Yorke to consult and play Physitians to cure the present malady, with a purpose King and Lords, might doe all things without the Commons; but they out of a sincere minde petitioned his Majesty for a Parliament, because they could not accomplish the businesse without common consent, to set in joynt the factions and fractions of the Kingdom, which appeared by the miserable condition, the face of the Common-wealth was beheld withall, now better by a thousand degrees (thankes be given to God) for many wrinkles are worne away, and I hope it will come to be in good health, since the Parliament cannot be dissolved till all things desired be accomplished, of which the Triennial Parliament will be the touchstone to try the truth. But finding the Episcopall government, caused divers distempers in the State by introducing new innovations in the Church, as Altars removed for adoration, a new unlawfull oath imposed by

by the Canons, and not confirmed by the Parliament, without which it was of no validity. Secondly, Service said at the Altar, that the greater part of the people could not heare, and the Pontificall Divines teaching and preaching in booke, and sermons, that the King might invade our liberties; this caused a research of the Episcopall power, by whose authority this poyson was infused, that a Bill issued from the Commons to the Lords, and passed their House, in all but one point, which was putting out of the House; but since some pride from the Bishops and Petitions from some parts of the Kingdome, finding Church and republike impoſtumed, the House of Commons hath committed a Bil for the eradicating of roote and branch. (Noble Friend) to ſatisfie the appetite of your desires, I will tell you the various opinions of men, some there are haters of Reformation, and pure formes, like those that live in corrupt aire, cannot breath in pure, or used to brackish water, delight not in sweet fountaines; others there are who adhere to Rome, and would have that forme of Church, which but by a paire of sheeres divides from that Hierarchy, that they might easily in that path goe to the Antichristian way, which if it were hedged up, had no gap to Babylonian errors, for they found none but the Bishops, and their followers brought in the Arminian and Socinian errors, the bridges for Popery. Some they say there are who have sucked in errors at the Vniversity by reading Papisticall bookes, admitted by the Bishops, and allowed by the Archbishop of Canterbury, and are so infected in judgement, that they had need of Spectacles to discern the truth, or of eye salve to cure and cleere their judgements. Likewise others asſirme many great Ladies, because they are esteemed, and flattered of Bishops, would have them in their *Pontificalibus*, some Protestants whose knowledge is not great, would have them without other reason giving them, because they have beene bred in that way: And further, the Papists whose Religion for the most part is in reverence and devotion, are mightily for them, because by that Hierarchy, they confirme their opinions in Popery, as an antiquity derived from Popish

Bishops, who first instituted, inducted, and confirmed them in the beginning of Queene *Elizabeths* time, so that all our Pontificall Clergy derive the pedegrees of their rites and ceremonies from Rome, so that if they are not in the first institution, there may be a retrogradation to Rome by the same steps, as in a maze goe backe againe the way they came in. The politique sort finding the predominant constellation of their aime and pride are carried with other considerations, that Monarchy had better give a loose to Hierarchy; for there is nothing Aristocraticall but Parliaments, which consists of Lords Spirituall, Lords Temporall, and Commons, the three last are Aristocraticall: now if one of these three be dissolved, the Monarchy will shine cleerer, for that none can oppose the supremacy of the King in great Britaine and Ireland, but the Bishops, who would, if they had occasion, draw the power to themselves from Rome and *Peter*, and disleize his Majesty; moreover some of the Lords Spirituall being Temporall Lords, it may be feared there may be Parliaments without the Temporall Peeres, for some of the Bishops are Temporall and Spirituall, so that it is possible that the Lords Temporall may be barred (which God forbid.) And further, it is apparent the Commons shall passe nothing, because the Bishops will not, who sway the Lords House much with the Catholique party and proxies, for this cause it were fit the Bishops were hindered of votes. Another Argument is, there is no reason they should take place of their benefactors, which they doe in the Lords House, which will be, if not excluded.

The third reason, the Nobility and Gentry gave land, and were benefactors to Bishops estates, but the erection of Bishops came from the Pope anciently, as appeares by many records, and therefore their erections being Papisticall, they may come to owe more service to the Pope then to the King, which I leave to the consideration of the Parliament.

Now to declare the opinion of Lawyers not Catholicke, there have beene Parliaments say they without Bishops, *F. 1. 24.* a Parliament held. *Et Ino Clero 7. R. 2. cap. 3. 7. R. 2. cap. 12.* No Bishops, and many other Parliaments had

no Bishops, and therefore it is the opinion, of the best Lawyers at this day, that they ought to be put out of the Lords House.

Lastly, how many upright and sincere men have been put out by them, and silenced.

Now let us touch the antiquity of Bishops, to see whether they have anciently medled with temporalities or no: From Christs time they were only Overseers of Churches in the Apostolicall function and Superintendent Pastors of the Church, appointed so by the Holy Ghost, *Acts 20. 28.* who by common consent did assemble together, in which for more orderly proceeding in their charges, they choose one amongst them to be Moderator and President, this is he whom after the fathers called Bishop; but not meerey from Christ and the Apostles, for the name of all Elders, and Ministers in the beginning was Bishop, which after by the usuall language of the fathers, was appropriated to the Presidentship of the Elders and Ministers, therefore it was Saint *Cyprian* reprov'd the Elders for receiving those who were fallen away in time of Persecution; before the Bishop had advised of it with them and others, because they should make publicke satisfaction; and therefore I conceive it an error, that they had not power given before in generall Synods, if any should returne to the faith to be restored in the interim to the Church, upon confession and penitency in the congregation before a Synod called, who otherwise might despaire in the meane time, or by ill counsell fall away, so that it is apparent that Bishops did deale in matters of the Church government by the counsell and consent of the Elders and no further; but it is observed, the Bishops in every succession and in every City caused all orders for to stand as the law, the Prophets, and our Lord did preach, as *Hegesippus* said, but how many an Apostolicall waies have they introduced contrary to the Scriptures, witnesse the reverence to Altars, kneeling at the Sacrament, and many more; as silencing Ministers for matters of conscience, for no authority hath power of the conscience but God, and nothing bindes the conscience,

semper

semper & ad semper, but the decalogue, so that it was never in the primitive times heard that the Clergy medled with Temporall affaires, as they now doe, which superabundancy of power causeth such corruption, impurity of Religion, and hurt to the Commonwealth: therefore they seeke to crop their power, or that they may have no more then in the first institution, and manage affaires of Church with primitive temper, to the good of the Common-wealth and glory of God, and felicity of the Church, but they have commanded what they list without controule, & are so insolent as of late, *Land* Arch-Bishop of Canterburies vices the more visible were by how much hee was more potent in power, and gracious in the Princes eye to perswade the sequestration of zealous and pious in the Church, and the Majesty to be aloofe off in matter of state, from Ministers able and sincere, or else to give the Sovereaigne over to such as might lo se his subjects hearts, and cause them fall into the Malady of disobe dience, a thing incident to misguided governments, so he brought in innovations into the Church, making her of a pure Virgin a very Strumpet.

Ship, Coat, and Conduct money, and other sterne impositions he brought in, not according to abilities, but what the Judges wickedly affirmed to be Law, constraining inferiours to be instruments in execution, for hope of advancement, or over awing them by feare; for acts that fill Princes coffers with unjust demands of money not due, are ever the ruine of the first founders: times are not bad, but the wicked that live therein make them so, who are the fathers of ill counsell as well as those who are the begetters of bad children, which seasons make the best Ministers offend in minister suell to illegall and wicked desires of great men, wherein Kings themselves passe not blamelesse, who chuse not instruments by the ballance of merit; but with the sailes of will and passionate affection; for as their windes are large in respect of powency, so their election is rather to satishie their various humours then solid judgement, like those who looke for the Philosophers stone, and finde out nothing but fine conceits

not

Not worthy the looking for. The Bishop alone manageth
the State under the Diadem, chooseth his chiefe instrument
Wentworth into office of best trust, and both together weave
the web, whose woofe was the milke of the people; stocks
that love no fleaing the skin, can indure the shearing, this
violent deporment bred a great distemper in the hearts of
Scotland, and caused the English murmure, and draw to a
Defection or mutiny, but no power gotten by wickednes
of Ministers is durable, nor to such is any stability betwixt
mediocrity and precipitation, which cause doubtfull and am-
biguous speeches of the Sovereigne, when the fault ought to
be imposed on the Ministers: so dangerous are the wayes of
Majesty, that the folly of great ones strive for ruine. Suppose
those misconstructions the multitude have of the Diadem
force Majesty to seeke advice and helpe from strangers,
when he cannot purchase duty at home, what a lamentable
consequence may follow, to invite an ancient enemy to the
funerall obsequies of her liberties, the cure being worse then
the disease? And such is our state now, that the House of Com-
mons are constrained to be helpers, a Theame most displea-
sing to Sovereignty, though in a distracted state a rule infalli-
ble; on *Wentworth* the affection of the Sovereigne was fo-
placed, as his power was boundlesse in Ireland, and here un-
sufferable, though a Gentleman of transcendent parts, and of
the highest rapke under the degree of Barony, yet of a true
ambition which no republike can indure, for all preferment pas-
seth by him, and all suits addresse to him, who finding to full a
Moone of favour, thought he could not dye for Treason, the
price of his life: surely I blame not a Prince for taking a repose-
full friend to participate his intimate thoughts, to temper the
affaires of state, so as he infects not the effects of his prin-
cipality, nor sullieth his parentall respect to the subject, by hatred
or Tyranny; but *Strafford* sicke of the Kings well governing,
studied wayes of an arbitrary rule, thinking his high tyde of favor
would never come to an ebbe of fortune, but he fooled him at
last to the losse of all he held in this life most deare; Great must
be the art of ambition to keepe afloat the streame of a power,

seeing sublimity changeth as the spoke of the wheele, or as the hand of the Diall, at the highest 12. comes to one, he affected the honour and service of his Master with the ruine of the subject, beating downe competitors of the worthy Patriotship, and wrought by pride precipitation, when by humility hee might have had a good station, for he should have made it the operation of others, rather then any appetite of his owne to gormondize the property of subjects goods, and swallow their liberty, putting fetters on the Law, that nothing could be accomplished but what he and the Archb shop pleased. And lastly, they barre from the King alwaies to heare the groanes of his people, and wickednesse of their ministry. This fatall deport of both might have proved Tragickall to the Kingdome, where the ingredience of popular humour is mixed as well with armed forces not to be disbanded without great danger, as with a mighty Schismaticall party, as well Papists, Brownists, Anabaptists, people pleased to fish in troubled waters, and the malecontented Clergy, who have corrupted the pure fountains rather then they will be depressed in power (it is to be feared) may allact a busie part in this Tragick story. In such designes Churchmen are never wanting to adde fuell to popular fires, for though they worke it not with the meanest, they effect it by head and chiefe- causing weaknesse in government, and oppression of people, for it is not the best doctrine a warre with subjects to advance their Hierarchy, no Bishop, no King. When the first Church rose by fasting and praying, therefore they ought not so much teach us rules of loyalty, as to know our owne duties in difficult points of Religion, nor ought they make the Sovereigne believe the Parliament only breath our thir passions in a time of liberty, and expresse the poverty of their Master to lessen his reputation abroad and credit at home, when then the State is distressed, it is a paine to fetch out the dead flesh without cor-sives which they are constrained to, to keepe it from gangrening, when that their whole aime next to religion is to looke into the Kings necessities, to discharge the Armes, take away the impeachments of the Commonwealth, and provide for the royall sustentation much weakened by

by bad Counsellors, so that he may be potent at home. and glorious abroad, beginning to set things in order wlen so great disorder hath chalked the way to amepdment, for a mighty expace ever ends in the rapine and spoile of subjects: but now if it please the King to follow the counsell of *Machiavill*, doe as the time permits, and be not weary of the strict enquiry of the Parliament, he shall accomplish as full a Sovereignty as ever, and greater. This may cause the King with incomparable wiledome to suite himselfe to the necessity of the Time, and expect future good from those meane it so severly, and act it so painefully. The King delivered of ill counsellors, by this blessed fortune, freed and obeyed, may begin to search the ground of the misery, why that vertue and fortune, which had settled and maintained so long his Ancestors in glory of Empire, seemes to be in a trance at this time, as if the Genius of the State had forsaken her, and found out (the way) the reason of this mischief, namely a wastfull hand too quicke for the fortunes and persons of his people, the griping avarice of Ministers, lawlesse liberty of Martiall forces, uncivill actions of the Multitude, and affording too much care to greedy and unworthy Ministers, whose counsell was more subtil then solid, seeing moderation, reward and punishment, are the supporters of Crowns, and to be just of word is required of Subjects from Kings themselves, to shall he effect a wondrous change in the State, bringing the three Kingdomes home with wonder to his devotion, and their obedience laying his foundation of government on religion, quietnesse and justice, so that peace and tranquility shall attend a long life though death be let in at last, and fashion to his successors a most royall paterne to follow from his experience, and authority to make him superior to Kings, and as he is the first King of his name in our Empire since the conquest, so shall he be most worthy to be stiled Britaines CHARLEMAINE, and be not only capable to governe these three Realmes, but the whole world, so that the wrongs of fortune sometimes make Princes more then their prosperity both wise and fortunate.

F I N I S.

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by bad Counsellors, so that he may be potent at home. and glorious abroad, beginning to set things in order when so great disorder hath chalked the way to amendment, for a mighty experience ever ends in the rapine and spoile of subjects: but now if it please the King to follow the counsell of *Machiavill*, doe as the time permits, and be not weary of the strict enquiry of the Parliament, he shall accomplish as full a Sovereignty as ever, and greater. This may cause the King with incomparable wisdom to suite himselfe to the necessity of the Time, and expect future good from those means it so severly, and act it so painefully. The King delivered of ill counsellors, by this blessed fortune, freed and obeyed, may begin to search the ground of the misery, why that vertue and fortune, which had settled and maintained so long his Ancestors in glory of Empire, seeme to be in a trance at this time, as if the Genius of the State had forsaken her, and found out (the way) the reason of this mischief, namely a wastfull hand too quicke for the fortunes and persons of his people, the griping avarice of Ministers, lawlesse liberty of Martiall forces, uncivill actions of the Multitude, and affording too much care to greedy and unworthy Ministers, whose counsell was more subtil then solid, seeing moderation, reward and punishment, are the supporters of Crowns, and to be just of word is required of Subjects from Kings themselves, so shall he effect a wondrous change in the State, bringing the three Kingdomes home with wonder to his devotion, and their obedience laying his foundation of government on religion, quietnesse and justice, so that peace and tranquility shall attend a long life though death be let in at last, and fashion to his successors a most royall patterne to follow from his experience, and authority to make him superior to Kings, and as he is the first King of his name in our Empire since the conquest, so shall he be most worthy to be stiled Brittaines CHARLEMAINE, and be not only capable to governe these three Realmes, but the whole world, so that the wrongs of fortune sometimes make Princes more then their prosperity both wise and fortunate.

F I N I S.

A
CERTIFICATE
FROM NORTHAMP-
TONSHIRE.

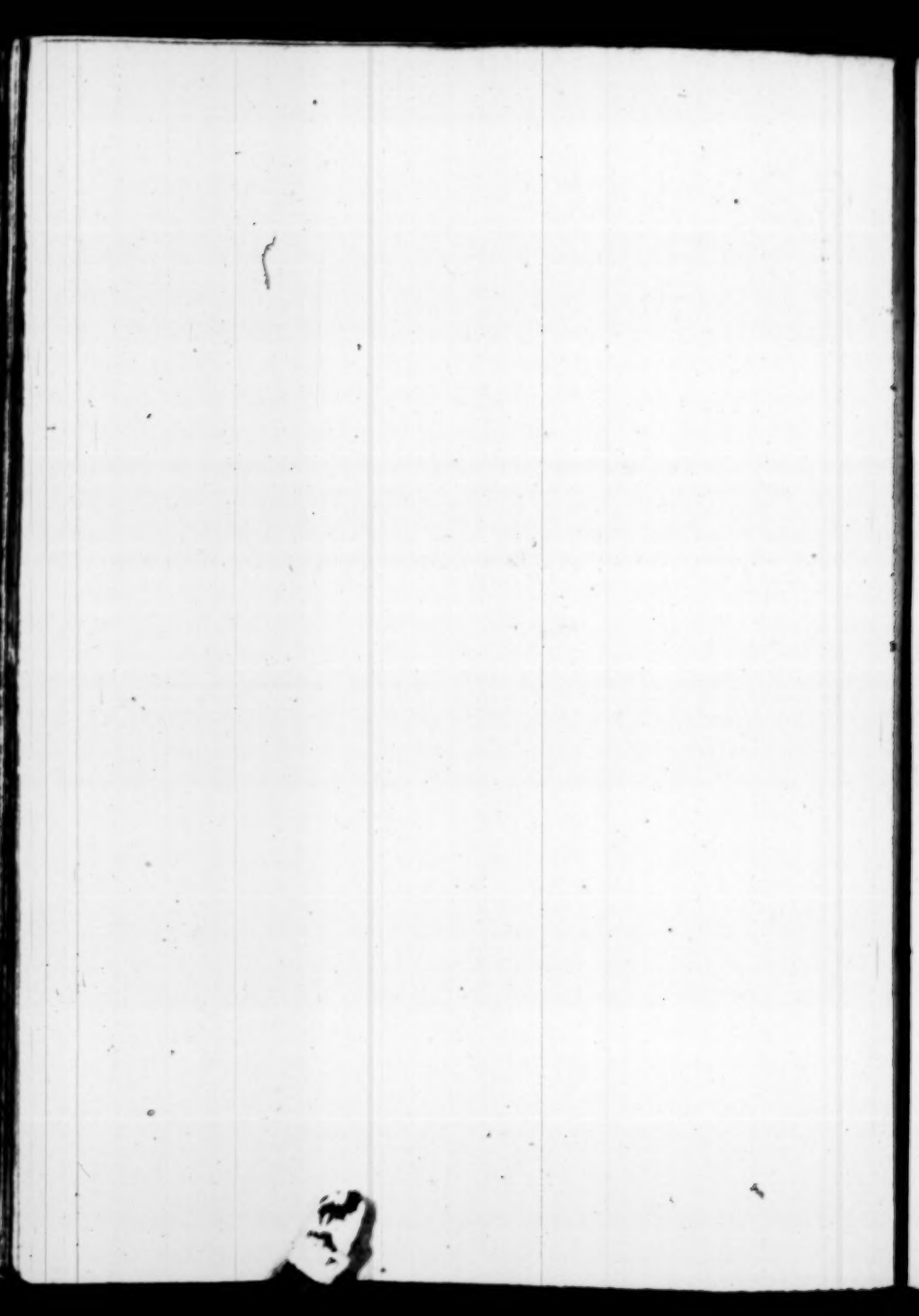
1. *Of the Pluralities.*
2. *Defect of Maintenance.*
3. *Of not Preaching.*
4. *Of scandalous Ministers.*

As there is an Order lately printed
 and published concerning Ministers, by a
 Committee of the high Court
 of Parliament,

Wherein every Ingenuous person is desired to be
 very active to improve the present opportunitie,
 by giuing true information of all the
 Parishes in their severall
 Counties,



LONDON,
 Printed for *William Shewes.*
 1641.





A CERTIFICATE

from *N*orthampton-shire;

1. Touching Pluralities, 2. Defect of maintenance. 3. Of not Preaching. 4. Of scandalous Ministers.

For *N*orthampton-shire.



His is to certifie, that for pluralities there is not in the whole Shire above fixteene or twentie the number of Benefices being 326. as they are reckoned by *Cambden* and *Speed*. And it is conceived by some of good judgement, that these few pluralities doe nothing so much hinder the preaching of the Gospell, and discharge of their duties in severall kindes, as doe the poore and scandalous livings in the Countrey, which I thinke in number are about one halfe almost one hundred and fiftie.

Sir *Francis Bacon* in his considerations for Pluralities saith, that in case the number of able Ministers were sufficient, and the value of the Benefices

ices were sufficient, then Pluralities were in no sort tolerable, but take wee heed that we desire not contraries, for to desire that every Parish should be furnished with a sufficient Preacher, and to desire that pluralities be forthwith taken away, is to desire things contrary; considering *de facto* there are not sufficient Preachers for every parish whereto adde that there is not sufficient maintenance in many parishes to maintaine a Preacher which makes the impossibility so much the greater.

Let me adde hereunto one passage of the same Author.

For my owne opinion I must confesse, let mee speake it with reverence, that all the Parliaments since the 27. and 31. of K. Henry the 8. who gave away Impropriations from the Church seeme to me to stand in some sort obnoxious, and obliged to God in conscience to doe somewhat for the Church to reduce the patrimony thereof to a competency, for since they have debarred Christs wife of a great part of her dowry, it were reason they made her a competent joynture.

To the second inquiry.

Touching want of maintenance, or little maintenance the particulars are very many. For one halfe almost are appropriate Churches, and the Vicarages commonly left so small and destitute, that there is no sufficient meanes left to a Minister to buy Bookes, nor to keepe hospitality, or live like a Minister in reasonable condition. Besides sonages

the Vicarages that are poore, there are many Parsonagee so abridged and spoyled under pretence of long Leases made before the Statute, and also rate tithes in lieu of tithes in kinde, that the livings are poore and scandalous. And it is thought by some, that these poore livings being so many for number, doe more hinder the preaching of the Gospell, then the few Pluralities, because the puralists doe preach by themselves, and their Curates, and doe oftentimes write in defence of the truth, but the Impropiators preach not at all, poore Vicars preach perhaps more seldome then otherwise they would, and some not at all. Besides pluralities are not held successively so, which is very considerable, but poore Vicarages are continued without amendment. As to instance in particulars.

1. The Parsonage of *Piddington* in the Hundred of *Wimmersley* distant three miles from *Northampton*, is worth almost three hundred pounds yearely, which *Sir Iohn Wake* Knight detaines wholly in his hands, enjoying both the Parsonage house, all the glebe, being three or foure yard land, together with all the tithes whatsoever. And there is not so much as a poore Curate left resident there to reade prayers, or Catechise, or bury the dead, or any such like duty. Only *Sir Iohn* keepes a Minister in his house at the Lodge in *Sawcy Forrest*, whom he sends to *Piddington* at times. There lived lately one Master *Cave* a very poore miserable Minister, in a very poore Cottage for the space of some forty yeares,

and after his death some three or foure yeares agoe there was a Curate one *Durham*, then one *Langley*, and now one *Setterford*, who uncertainly serve the cure in a very poore manner, being not instituted nor inducted, neither is there one child or servant in the parish that can say the Lords prayer of their teaching: though the parish consists of another Village (*Hackelton*) adjoining to it, so that the Inhabitants are many in number.

Sir *John Wake* holds the Parsonage (as is reported) by colour of some old Lease from S *Johns* Hospitall in *Northampton*, which Lease whether it shall expire ever or never is uncertaine to any neighbour. Whatsoever his Lease or title be, it is very fit he should allow 100. pounds yearly, together with the dwelling house to a resident Minister, with a convenient portion of the glebe land; it being no lawfull Uicarage, but a Church robbed by strong hand.

2. The Parsonage of *Hartnell*, not farre of, is worth about 100. pounds yearly, and is held by Sir *John Wake*, in the same kind; the poore Minister Master *Io: Gittins* that doth serve the Cure, is so very poore and miserable, that no marvell, there is no preaching, he hath bene there some thirty or forty yeares.

3. The Parsonage of *Horton* distant three or foure miles from *Northampton* is also a poore Church, not presentative of late yeares, (though
not

not long since it was) but being inclosed wholly in pastures, and lately come into the hands of a great Nobleman (*the Lord Privy Seale*) there is a stipendiary Curate allowed at some meane rate; but no man dare be bold to call it in question, the neighbours being but of meane condition that dare not complaine, whatsoever their losse or grievance be.

The Curate is one master *Marten*, of commendable desert, for ought I know, and lives there by curtesie in an —

But the Parsonage house, glebe and tithes are all lost and gone, for ought I can heare.

4. The Vicarage of *Preston* distant three miles from *Northampton*, is worth 100. markes yearly, as is reported, but the dwelling house is long since pulled downe, the glebe lost, and the tithes all detained by the Lords of the Mannour, Sir *Robert Hartnell* and his Father, allowing some eight pounds stipend to a poore Vicar. Thus it continued all Queene *Elizabeths* time, and King *James* raigne in a very scandalous manner, insomuch as master *Iasper Hartnell*, and Sir *Robert Hartnell* his sonne, pulled downe the body of the Church, sold the Lead and the Bells, and imployed it to prophane uses, the Chancell also for a time was prophaned, being made a Kennell for Greyhounds, and the Steeple a Pigeon house. As for prayers and preaching, when they were disposed to have any, it was performed in the Hall or Parlour, the house standing neere to the Church, and some-

sometimes they frequented the Lectures at *Northampton*. But Sir *Robert Hartnell* lately sold the whole estate which hee had left remaining to Sir *Clement Edmonds* Knight, whose sonne Mr. *Charles Edmond* hath repaired the Chancell, and the body of the Church, and destroyed the Pigeons, pulling downe their nests, and hath put all things in good order for the Church and Fabrick, only the poore Ucar is destitute of glebe or dwelling house, and for these 80. yeares it hath stood in a miserable case, though upon a late suit in th'Exchequer, the Vicarage tithes are recovered, and upon the next avoydance it is hoped there will be some amendment.

5. The Vicarage of *Thrip*, within three miles of *Northampton* is very poore and contemptible, having only a beggarly Cottage allowed to the Vicar for his dwelling house, and some small tithes, to the value of 20. pounds yearly, or somewhat better if they bee well payd, but the Parsonage house, and glebe which by right, and the old indowment (which lately remained upon Record) doth belong to the Vicar, is detained by Sir *Richard Samuel* Knight, not by any good title in law, but some colour of an Order (as is reported) in th'Exchequer made long agoe, when his Grandfather perhaps was an Auditor in th'Exchequer, and so might procure some favour there in his owne behalfe, more then a poore miserable Vicar could ever get reversed or altered. The tithe corne is worth one hundred pounds yearly,
which

which also Sir *Richard Samwell* holdeth an Appropriation.

But by this meanes the Vicar is very poore, and in part scandalous, being a man chosen by Sir *William Samwell*, and there presented, who would be sure to place one in the Vicarage, that for want of wit and meanes, should neuer be able to make any question of the Parsonage house and glebe. The want of bread and drinke in his owne house, doth make him too often frequent the Ale-house, where if he talke foolishly, it is not much to be wondered at.

6 The Parsonage of *Lampert*, distant foure miles from *Northampton*, is worth about 400 pounds yearely, but it is held by Sir *John Iffam* Knight by colour of an old long Lease, and the present incumbent hath but some stipend upon agreement, but hee hath also another Living not farre off, where he resideth, but if this Rectory had the rights restored, it would give entertainment to any one of the most eminent Divines in either Universities, and there might be continual preaching in very due manner, with great hospitality and reliefe of the poore. The old Curate Master *Bunny*, who dyed lately, lived very poore and long, and no marvell if there were little preaching, and 'tis pittie that such a great Living should be swallowed up under colour only of a Lease.

7. *Doston* a poore Vicarage stipendiary neere
B *Northampton*

Northampton Master *James* the Vicar is well reputed, but his living is very poore, only 20. pounds yearely, some 5. pounds more was given lately by the Honourable Earle of *Warwicke*, but he having sold his estate there, that Exhibition is discontinued.

8. *Dallington* a poore Vicarage neere *Northampton*, the Patron is Sir *Henry Wallop*.

There are many other poore Vicarages and Livings in this Countrey, occasioned som times by the Appropriations, sometimes by the meane and small rates which in many places are given only for tithes, as twenty shillings where twenty pounds were due, if tithes in kind were paid. I think the Clergie would be content to forgo their pluralities (being so few for the number) if the poore Vicarages, and other poore livings might be made competible, or enjoy their full tithes, and the small rates taken away throughout the whole Kingdome, which is but a very reasonable proposall, if pluralities should be taken away, and till there be a tolerable maintenance provided in every parish, it is impossible that there should be a constant faithfull preaching ministry throughout the whole kingdome, which hath beene so often moved and petitioned for in Parliament.

Cambden doth reckon almost the one halfe of the parishes in the Kingdome to bee Vicarages, there being in the whole nine thousand two hundred, whereof almost foure thousand are Appropriate

prate Churches, which for the most part are poore, besides also many Parsonages are very destitute, and unfit to give entertainment to a constant and diligent Preacher, and many also are shamefully spoyled and robbed most unjustly, though they be not Appropriate.

It hath beene reported that it was once voted in Parliament in *Queene Elizabeths* time, that an Act might passe to make it lawfull for them that would bee willing to restore Impropriations to the Church, (which now is not lawfull in an ordinary way without charge) and that the Religious Earle of *Huntington* offered to restore all the Impropriations of his estate, which then was great, and might have many in it. The motion was in many respects Christian, pious, and very religious, but it happened to be denied, *ne res transferret in exemplum*, Which was detestable, and perhaps one cause why God hath given no better successe to many Parliaments since that time. Master *Calvin* speaking of Impropriations, saith, that the theft is still continued in the Church, only the theeves are changed, heretofore the Monks and Friars were the theeves, now many that would be accounted good Protestants. It were much to bee wished that the Parliament would make an Act, whereby it should be freely lawfull, and absolutely cleere in Law, without any hindrance to restore or purchase Impropriations to the Church, wherein of late yeares many worthy Gentlemen have given singular good example, as Master *Richard Knightly*, who dyed lately, re-

stored *Preston* and *Fausley* (as is reported) whiles he lived, blessed be his name and memory. I have heard a wise man propose a course, how the Restitution of Impropropriations might be made easie; and that was, if the King would bee pleased to publish and grant Letters Patents, to give leave for restitution of them, and if this may hold good in law, (as good Lawyers may easily informe and direct a course, for the drawing of the Letters Patents) it would in time produce many singular and good effects, for many well disposed Gentlemen are willing to restore, and many might bee named, as Sir William *Dorrington*, Knight of Hampshire, restored six out of his owne estate, to the value of five hundred pounds yearly, and more.

Concerning the scarcity of preaching Ministers throughout the whole Kingdome.

In the generall it may be objected, that there is no scarcity, for it is thought, and I take it, may easily bee proved, that for number there are more Preachers, and for worth and desert more excellent within these last 40. yeares, then ever was since the Reformation of Religion, or since we were first Christians. And both the Universities have greatly encreased in numbers of Scholars and Preachers, especially since King *James* his time. because he gave so pious example, being excellently learned himselfe, and speaking favourably, as the good *Hezekias* did to all the Levites, that

that taught the good knowledge of the Lord.

Perhaps the scarcity of preaching Ministers (if it be so) may arise from the causes alledged in the Conference at *Hampton Court*.— Where the King saith that he had consulted with his Bishops about that complaint, whom hee found willing and ready to second him in it, — but as *subita evacuatio*, was *periculosa*, so *subita mutatio*, therefore this matter was not for a present resolution, because to appoint to every parish a sufficient Minister, were impossible, the Universities would not afford them. Againe, hee had found already that he had more learned men in his Realme then he had sufficient maintenance for, so that maintenance must first be provided, and then the other to be required. What the King saith that the Universities will not afford store of learned Preachers to supply every parish throughout the Kingdome, is true, if a view and consideration be taken of their numbers; for both Universities will not afford constantly every year 200. Preachers (though perhaps at this instant they would afford 100. a piece, because there bee many there that would gladly bee gone if they had Benefices) whereas of nine thousand parishes, and 200. in all, there dyes five or six hundred Ministersevery year, so that there should be to supply the vacancies that happen by death every year so many ready Preachers (if the Colledges could afford them) but seeing the Universities cannot afford so many, the supply of the rest (300. at least yearly) must come from Curates, Schoole-masters,

and such as teach children in the houses of Knights and Gentlemen, whom they commonly reward with some Benefice in their gift and donation.

But further in that Conference of *Hampton Court*, Doctor *Bilson* then Bishop of *Winchester*, made knowne to the King that then insufficiencie of the Clergie, be it as it was at that time, came not by the Bishops defaults, but partly by Lay-Patrons, who did present very meane men to their Cures, whereof in himselfe he shewed an instance, how that since his being Bishop of *Winchester*, very few Masters of Art, were presented to good Benefices, partly by the law of the Land, which admitteth of very meane and tolerable sufficiency in any Clerkes, so that if the Bishop should not admit them, then presently a *Quare impedit* is sent out against him. And certainly it cannot bee denyed but that many Patrons are very much to bee blamed, for as the excellent Bishop *Jewel* complained in his time, in a Sermon before the Queenes Majesty, that if the Patron were no better then a Gentleman, they seldome suffer a Benefice to passe, but either for the Lease, or for ready money. I wish it were made by Law to be felony, to take either Lease of the tithes or ready money for a Living. Mr. *George Catesby* Gentleman, that wants neither wit nor learning, and one that will talke zealously for Religion, yet he sold most shamefully a very good Parsonage, viz. *Acton* worth 240 pounds yearly, first to one Master *Carjer*, then to one Master *Parker*, two scandalous Ministers

Ministers for many disorders, so that *Master Casse* by was the true cause of that scandall and mischief that did arise to the Church thereby, and now the same Living is upon sale againe the third time, the old incumbent being hurt and sickly. But when Benefices are exposed to sale, the choyce of a Minister can never be good, for Chapmen that buy in this kind are commonly obnoxious men, or none of the best sort.

Master Perkins, that man of God, in his Sermon of the duties and dignity of the ministry, giveth three reasons of the rarenesse and scarcenesse of good Ministers. 1. The contempt and disgrace of their Calling, by wicked and worldly men. 2. The difficulty of discharging the duties of their Calling. 3. The third is more peculiar to this age of the New Testament, *viz.* Want of maintenance and preferment for men that labour in the Calling, and that in these times under the Gospell, when it deserves best to bee rewarded. Certainly it were a worthy Christian policy to propound good preferments to this Calling, that thereby men of the worthiest gifts might be wonne to it, and the want thereof is the cause why so many young men, of especiall parts and greatest hope, runne to other vocations, and especially to the Law, wherein at this day the greatest part of the finest wits of the Kingdome are imployed. And why? but because they have all the meanes to rise, whereas the Ministry for the most part yeeldeth nothing but a plaine way to beggary. This is a great blemish in our Church, and
surely

surely I wish the Papists, those children of this world, were not wiser in their kind, in this point, then the Church of God. The reformation hereof is a worke worthy of the labour of a Prince and people, and speciall care is to be had in it, else it will not bee reformed, for doubtlesse had not God himselfe in the Old Testament taken such streight order for the Livings of the Levites, they had beene put to no lesse extremities, then is the Ministry of this Age. Thus master *Perkins*, and much more he hath touching this and the former reasons, in the same Treatise, whereto I referre.

2 Chron. 13.

9.

It is not to be forgotten, what was the sinne of *Ieroboam*, that made *Israel* to sine, hee made Priestsof the basest of the people; and this hee did, because he robbed sacrilegiously the Priests and Levites of all the Cities which they had in his Kingdome of the ten Tribes, (and those Cities were many more then there are Bishopricks in *England*.) And also he freed the people from the payment of tithes to the Levites (which is the secreet thing which our common Freeholders and Grand-Jury-men doe so much ayme at, if Bishops and their Courts were overthrowne) so that of necessity he must make base Priests, for his base gods. And so if tithes were taken away here, then would quickly follow *Ieroboams* Priesthood base, contemptible, poore and illiterate, for what man of good quality or ability, will bring up his sonne to the Ministry, when he shall be sure to be nayled fast to one place, and live there only upon

a stipend. — *Invitatus ad hac aliquis de ponte negabit*; A beggars brat taken from the bridge where he sits a begging, if he knew the inconvenience had cause to refuse it.

But I greatly hope, and trust that God will so direct and blesse the supreme Court of Justice, that they will be ready to command, double Honour to be given to the labouring Clergy, as Saint Paul requireth, and make the Calling honourable and respected, according to the true esteeme that it ought to have. God said anciently, *Levit. 21. 8. Thou shalt sanctifie the Priest, and hee shall be holy to thee.* 1. Thou shalt reverently esteeme him as an holy person. — *Calvin* saith upon the place, — *Quomelius commendat sacri officii reverentiam admonet ad totius populi salutem spectare*; Ego, inquit, sum Deus qui vos sanctifico: Illis autem verbis significat gratiam adoptionis, qua selecti erant in peculium, in sacerdotio fundatam esse.

And now perhaps you will expect to know from whom this commeth, which for the present, I must request you to excuse; because I feare that upon the knowledge of my name, so many persons as I have had occasion to taxe, will thinke that I singled them out of envie and malice, which I utterly deny: whereas I might have insisted upon many more in the like kind offending: it is indeed too true, there are many more, but hoping there will be a vigilant eye, and prudent care carried in examining the truth of all things, and that many others will send in their Advertisements to

the like purpose, I will proceed no further. Only submitting to censure whatsoever is amisse, and shall be glad if any thing here mentioned may give the least furtherance to the advancement of Gods glory.

Only let me add one thing as a postscript.

Whereas there is a brute and rumour spread, that the Clergy is over-growne of late; and as I have heard it was so told unto the King, when he was last at *Barmicke*, by Master *Henderson*, a principall Scottish Minister, and also among our owne selves many doe thinke so, yet I take it under correction to be a notorious error and fallacie. Sir *Francis Bacon* saith in one of his Essayes, That it is to be foreseene that the population of a Kingdome (especially if it bee not mowne downe by Warres) doe not exceed the stocke of the Kingdome, which should maintaine them, neither is the population to be reckoned only by number, for a smaller number that spend more, and earne lesse, doe weare out an Estate sooner, than a greater number, that live lower and gather more, therefore the multiplying of Nobility, and other degrees of Quality, in an over-proportion to the common people, doth speedily bring a state to necessitie. Hee doth hereby intimate not obscurely, that our Nobility and Gentry is greatly over-growne, for whereas there was but some seventeene Earles, and twenty sixe Barons in Hen. 8. time,

time, before the dissolution of Religious houses, now there is encreased a very great number more especially since the beginning of King *James*, who to reward old servants, and gaine new friends, and withall perhaps to weaken the power and greatnesse of the Nobility, encreased their number exceedingly, especially both before in the Queenes time, and *Hen. 8.* they did rise upon the Church lands and possessions, being seated for the most part upon the Abbeyes, and such like houses taken from Bishops and Churches. Whereas if the lands and possessions of the Abbeyes had beene well employed, as was pretended and projected, they would have made the Crowne richer then the Crowne of *Spaine* and both the *Indies*. For the yearely Revenue of these lands comes to foure millions sterling, according to the improved rents of this Age, whereof if but a third or fourth part had beene annexed to the Crowne and fixed, there would have beene little need to grant Subsidies. Whereas being used as it happened, it enriched the Crowne very little, but raysted a number of petty foggers, and many new Gentlemen, as *Raleigh* speaketh. And it is easie to bee observed, that whereas in Queene *Elizabeths* time, there was but two or three Knights in the Shire, now there is sixtie, besides many pretended Esquires and Gentlemen, which as *Bacon* saith, doe

C 2

spend

spend much, and earne little, living for most part above their quality and degree, which they ought to keepe in all their behaviour, expences, apparell, &c.

But the Clergy for number are not much above the nine thousand and two hundred Benefices that are in the whole Kingdome, and out of those that are above that number the vacancies by death yearely must be supplied, as Curates, Lecturers, Schoole-masters which are besides those in the Universities, which will not afford constantly and yearely two hundred Ministers, whereas there is about sixe hundred vacancies in the yeare by death, and other casualties. Besides, the Curates which are under superiour Ministers to assist and helpe them, doe live and are maintained out of the profits of the Incumbent of the place, without charge to the Common-wealth otherwise, or the Parishes where they live, and oftentimes they helpe themselves by teaching schoole.

But if some severe courses now voiced bee put in execution, there will be such discouragement given to Schollers in the Vniversities, that few will apply themselves to the ministry, there may be a *si quis* set up in *Pauls*, to accept Livings, as was done in the beginning of the Queenestime, when many popish Priests did flye the Land, and the Vniversities affor-

afforded no choyce and supply.

But if the over-growing of the Clergy be understood of wealth and meanes, I take it is easie to disprove it, for it cannot appeare upon good enquirie, that of all the Bishops for these last eightie yeares since the beginning of Queene *Elizabeth*, that any almost hath left five hundred pounds yearely in land, or any such considerable estate, except only very few, two or three perhaps, or that all the Bishops being reckoned together, have not left so much land as one Lawyer did to his children, viz. Sir *Edward Cooke*, who left twenty thousand pounds yearely, or little lesse; Serjeant *Gaudy*, left five thousand, Serjeant *Crew*, left foure thousand; and many Lawyers doe commonly leave one thousand and five hundred pounds yearely, that are of ordinary practise, not of the principall Council to the King, nor great Serjeants or Judges, many of whom have raised up great Families of Nobility and Gentry, whereas very few of the Bishops have beene able to leave their sonnes such estates, as to raise them to Knighthood; one Bishop *Sands* in Queene *Elizabeths* time, left his sonnes of good estate, but hee was a Gentleman well descended, and what other meanes and helpes he had I know not, but the Queene did favour his sonnes being worthy men. And some

other Bishops at this day, and formerly have had rich friends, by whom they have gained the greatest part of their wealth, and not by their preferments in the Church.

And for the ordinary Clergy, I doe not know any man in the Diocesse, that is able to leave one hundred pounds; nor scarce fiftie pounds to his children in land, excepting Doctor *Clerke*, who having beene the Kings Chaplain twenty yeares hath perhaps gotten something, and he that cannot leave fortie pounds or fiftie pounds in land at his death, is not to be regarded as a rich man, whereas there are many Attorneys, besides Lawyers, that have one hundred pounds yearly. I am sure there dye every yeare many Ministers very poore, and leave their children meanly provided for, in regard all the better sort live and continue long at the Universities before they be preferred and married, and dye before they can gather any wealth or estate. And of these examples it is easie to produce an hundred for one, that leaves any thing of moment.

F I N I S.

BEATEN
 OYLE FOR
 THE LAMPS
 OF THE
 SANCTVARIE;
 OR

The great Controversie concerning
 Set Prayers and our Liturgie, examined in an
 Epistle to a private friend: with an Appendix that
 answers the Paralell, and the most materiall ob-
 jections of others against it.

Unto which are added some usefull observations tou-
 ching Christian Libertie, and things indifferent.

1 THESS. 5. 21.

Prove all things [but] hold fast that which is good.

1 AM. 4. 3.

Ye aske and have not, because ye aske amisse.

MAT. 6. 9.

After this manner therefore pray ye.

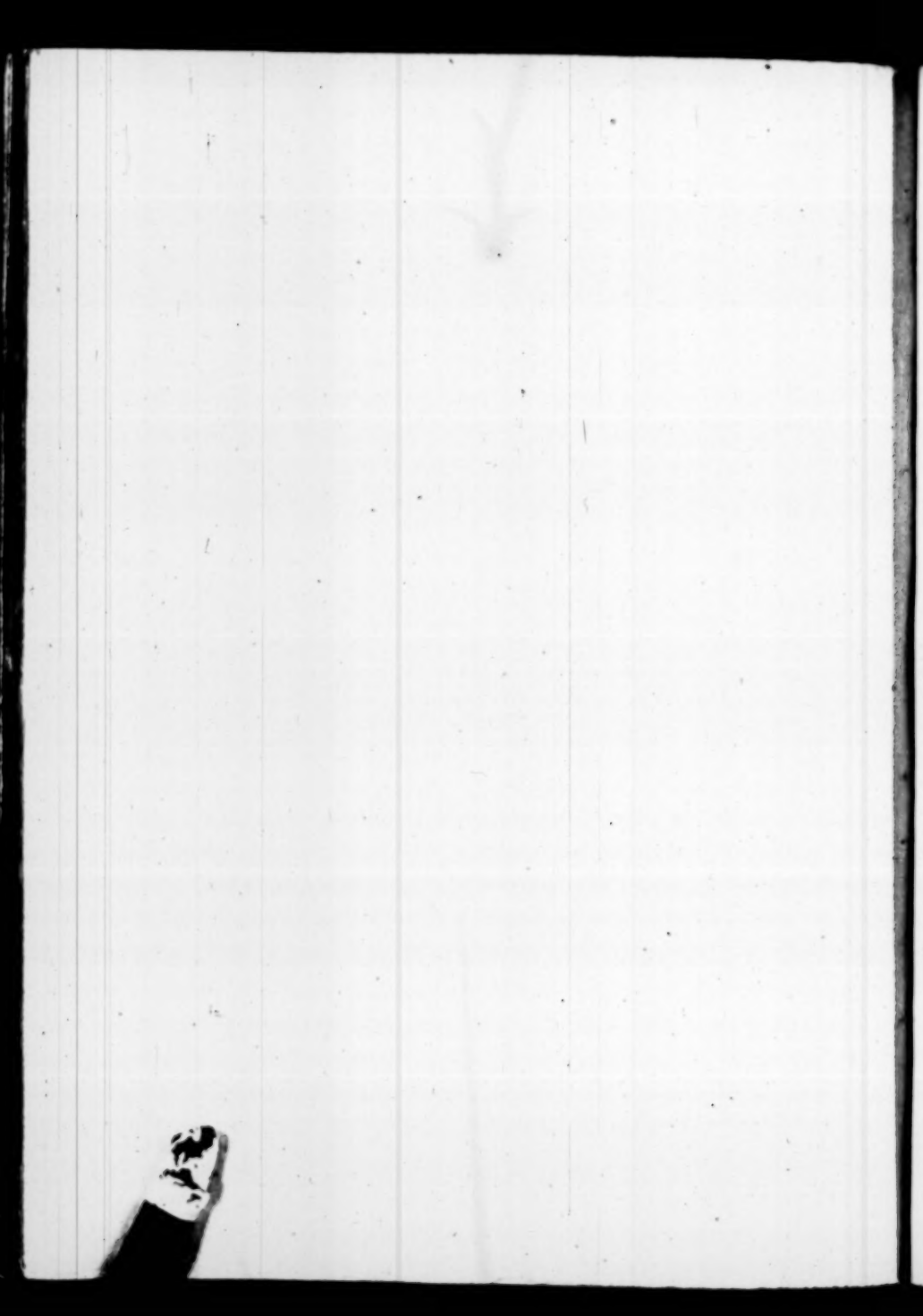
Requirunt etiam edificatio & ordo Ecclesie, ut ad preces publicas, certis non tantum diebus, sed & horis fideles conveniant, in quibus etiam nec illicitum, nec inutile est, certam precum ordinariam formulam usurpare, modo sit absq[ue] superstitione. Disputat. Theol. Fests Hom. Eccles. Lugdun pastor. adversus pontificios, Disput. 68. num. 5.

Peter Martyr loc. com. clas. 3 c. 5. sect. 6.

Cavenda etiam infirmorum scandala, quibus ita accommodare re debet, ut facilius a sua infirmitate ad meliorem statum traducantur. Quod si sua servitute abuti voluerint, ad suam infirmitatem descendendam, ne redigaris sub eorum potestatem: tua utere libertate.

LONDON,

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 in Charles street in Coven garden neere the Peates. 1641.





TO THE RIGHT
HONOVABLE WILLIAM
Lord P A G E T, Baron of
Beau-desert.

Right Honourable and my very gracious Lord,



Mongst the rest of troublesome
Petitioners, I most humbly ad-
dresse my suite unto your Lord-
ship, hoping to find a protection,
in your *lustice* for my Cause, in
your *Goo'nesse* for my selfe. Of all those grievan-
ces that have opened the mouthes, and sharpe-
ned the pens of Complainants, none can bee
greater then to have our *prayers* turned into
sin. And yet this is done in effect, and by those
too, that would needs seeme Pillars of the
Church. Their darke perspective cannot survey
hearts, and yet mens devotions are doom'd by
their act of Reprobation. 'Tis the common form
is quarrel'd at, and through the paper sides of

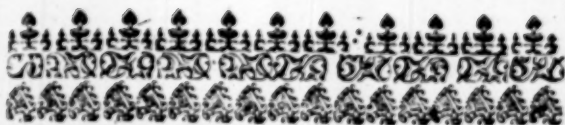
The Epistle Dedicatorie.

that, they wound the chiefe (because publike) practice of your pietie. Something I have written formerly upon this argument, that proved not altogether unsuccessfull; What discharg'd it selfe then, under a private superscription, now requires a publike Dedication, and in that imploreth Patronage: and whiles your Lordship holds up a shield before it, you do but the right of *selfe defence* to your owne conscience; you do but vindicate the reputation (and how deare should that be to you!) of your owne reasonable service of God. This advantage I shall procure from your name, (which is not more honourable in the *Noblenesse* of title, then of desert) that I shall have the credit to be read, and to be beleev'd. For, as 'tis knowne you will not have a hand, so it may be well presum'd, that you would not willingly have your name in a cause that carries an appearance of injustice.

The Lord preserve you to his glory, and the good of Church and Kingdome, and blesse you with the blessings of this life, and that which is to come; as it becommeth him to pray, who is

Your Lordships most humble
servant, and Chaplaine,

L. Wemocke.



To the Reader.



Reader, before thou proceedest any further, let mee salute thee at the doore; and acquaint thee with two things for thy satisfaction. The first concernes the matter; the second concernes the publication of this discourse.

There are but two sorts of evils in the world, the one of sin; and the other of punishment, and both these are fastned vpon our Liturgie. Some fly from it, that can winke (I am sure) at greater appearances of euill; In their opinion it is sinfull to communicate in the vse of it. Others (that would seeme to bee of a milder temper) would haue this used rather as a rod of Discipline then as a rule of devotion. If any (though it please God to deny this supernaturall gift to him) prone insufficient to discharge the duty of prayer in a conuered way; they* would haue it imposed on him as a punishment, to vse set formes and no other. A strange thing that this wholesome provision made for the advancement of Gods glory

* Sweet. pag.
14.

To the Reader.

ry, and the benefit of the people in their Regular service of God, should be turned into a Schedule of penance for the shame of the Minister. By this wee may perceiue what disesteeme they have of a set forme of Prayer; But whither it be guiltie of so high a provocation, the ensuing discourse will (as I suppose) determine. My confidence is not so transcendent, as theirs, that pretend a commandement of the Lord, for their assertions: Yet I
1 Cor. 7. 27. give my judgement as one that hath obtained mercy of the Lord [hitherto] to bee faithfull. Sure I am, our Liturgie hath passed the muster often, and marched thorow a field of vntainted blood, under the conduct of many glorious Martyrs: And 'tis pittie goodnesse should be euer the worse reputed for being of a diffusive nature; and yet we see Manna, of a heavenly descent, and at first accordingly entertained, with the sociable affections of delight and admiration, even this, when twas growne common (norwithstanding ministred by the hands of Angels) became loathsome; Howbeit the change was not in the bread, but in them that gather'd it. We see Gods Attributes are never the lesse glorious, because communicable. But our comfort is (and yet it should be our sorrow also) that some of those which except against our Liturgy, are not very well affected, to that prayer of our Lords owne making. It were to gather grapes of thornes, to expect their liking unto any that are not wound up with
their

To the Reader.

their owne key, and made tunable to their humour. Whole Squadrons of Quæres are set in battell array against us; but I hope those shall neuer so much triumph over reason, as to lead the publike formes of our devotion captiue. Ifeue-ry triviall claime were a good plea, against those that are settled in possession, we should then haue no petitions but for warrants of ejection. 'Tis true a fardle of grievances haue of late been extracted out of the booke of common prayer; but 'tis with as much faith, and as good successe, as the Philosophers stone is by the Chymists, from the Sun, the Moone, and Mercury. Yet this blaze (kindled of Stubble not worth the gathering up to the scandall of our Religion) hath warm'd and strengthened the hands of our adversaries, that were before enfeebled, and by the light hereof, they see into the distempers of mens bosomes to their advantage.

Two daies are not yet expired, since I heard a Papist upbraid the folly and injustice of one of this way, that they did inflict punishments vpon the Catholiques with severity for not frequenting that Service of the Church, which themselves disgusted. Those passages at which offence is taken, are not so considerable, that we should need to fire the beacon vpon their discovery, as if a whole army of Church-trained souldiers were to be raised to encounter them (though I confesse, in other respects, this might be very usefull.) The
honon-

To the Reader.

* The Com-
mittee for
Religion.

honourable house of Peeres hath set a watch * of
so many flaming eyes piercing into every quarter,
tha. 'tis scarce possible any scruple should escape
unweighed. Whosoever stumbles at the stone of
scandall, may there finde hands enough, both rea-
dy and of abilitie to remove it. Me thinks this
might be a super sedecas to all paper quarrells,
that they have the Sovereaigne hornes of such a
sacred Altar to repaire unto for Sanctuary,
where all doubts may as well have a calme,
as they shall have a just tryall. Wee doe
see the honourable Court hath done the Domini-
call letter justice, for whereas it had worne black
too long, (for the funerall of that Sabbath, which
was not dead but slept) now it is reinvested in a
festivall robe of scarlet. And other things abus'd,
if they find no redresse here, will appeale and cry
to a higher throne for vengeance. That Liturgy
which hath beene sent of so many sacred messages
to heaven, and so often had Audience with the
Almighty, does their errand daily, who are ene-
mies to her employment, and will bee as ready to
joyne with the word * in their judgement hereaf-
ter, as it is now to co-operate in the worke of
their Salvation. If we see some passionately re-
ligious, against this usefull and holy furniture,
this wind (though it blowes with an high gale)
should not shake the well settled. S. Paul ad-
viseth us, not to admit of Zeale, but upon tryall
and distinction. * That zeale of Gods house that
este

* John. 12. 48.

* Rom. 10. 2.
Gal. 1. 14.
Gal 4. 18.

To the Reader.

eates up us is well qualified: ^a But that Zeale in
us, which eates up Gods house is not commenda- ^a Psal. 69. 9.
ble. Zeale, is like fire, a good servant but a bad
Master, even in matters that concerne Gods wor-
ship. ^b When the blind zeale of Saul flamed high- ^b John 16. 2.
est, it burnt up the Church of God; ^c It was well
observed by a most learned man of our Church, ^c Act. 9. 1.
that ^d zeale except it be ordered aright, when ^d Phil. 3. 6.
it bendeth it selfe unto conflict with things ^d Hooker Ec-
either in deed, or but imagined to be oppo- ^d clif. Polit.
site vnto Religion, useth the razor many ^d l. 5. 5. 3.
times with such eagernesse, that the very life
of Religion it selfe is thereby hazarded,
through hatred of tares, the corn in the field
of God is pluckt up. And with this agreeeth
that of another worthy writer in a worke set forth
lately amongst us: ^e There is, saith he, a sinister ^e Mr. Leys
zeale in some against superstition, which ^e Sunday a S.
proverh many times prejudiciall to the pra- ^e bath in the
ctice of Religion. For (as our late learned So- ^e Preface.
veraigne hath observed) under colour of wee-
ding out superstition, it will pluck up by the
rootes many plants of paradise ^f If any man ^f R. James his
hath gone about to repaire Rome amongst us, this ^f Cign. cant p. 8.
hand (that knowes no artillerie more offensive then
the quill) is as ready as any other to cast the first
stone at him. But as I must curse him that brings
one stick to re-edifie the Popish Iericho: so
(upon the instigation of the same conscience.) I shall ^g Iosua 6. 16.
endeavour to confound their language that would ^g Gen. 11. 7.
B build

To the Reader.

build up Babell. We shall find the common maxime true in this case, tis no thriving way to frame new buildings. And there's no probability of good successe, where not so much as the Modell is agreed upon. Our Ancestors, thought it good husbandry to reforme and repaire, and yet (God be thanked) we that succeed have no great cause to complaine against them for delapidations. Though I am confident, there are more blood-shotten, then tender eyes that complaine amongst us, I could wish the Church were purged from all the dust that is offensiv. But I am jealous a new Broome let who will make it) will not sweep so cleane here, as is imagined, Besides, why should any man dreame of a new way to prevent offences when God himselfe hath revealed a necessity of their occurring? Shall we dis-beleue Gods word? Or can we disappoint his purpose? Let us (as farre as we can) improue those divine directions that are authenticke, and leave the successe to the Almighty. They are deceived that thinke to make the Church on Earth, triumphant. We must remove to that city, whose maker and builder is God. before we find perfection: and when no blockes, obstruct our way, to remove strawes is but an impediment to our progression. God preserve my eyes cleare from beames, and I shall be content to dispense with atomes, that are unavoydable in this state of imperfection.

In the next place let me tell thee Reader that
this

Wis. 18.1.

Heb. 11.10.



To the Reader.

this discourse was never designed to face posts and doores but to settle soules and consciences. It was at first intended for the satisfaction of a private friend, but is now made publike for the view and I hope, for the use of many: And I'll assure thee, it had not come forth in Print, had not the Author bene prest before it. His modesty was not of prooffe to resist, or at lest not of ability to prevaile against that importunity that assaulted him; therefore looke upon it, but as upon a poore spoile that strength hath forced from weaknesse. Perhaps thou wilt not find every knot untied here: The Author knew that hath been performed by sundry hands of more skilfull dexterity. Many such peeces have bin discharged already to the battering downe of the strongest Holds erected by our adversaries, and 'tis a worke may require a volume which cannot be comprised in a short Epistle.

This relates chiefly to such scruples as as were suggested and objected in a private conference, and though it may seeme of no small value, yet considering the coyne that passe for currant on the other side, I find it may bee put into the ballance with them, without allowance: and yet because the law affords that liberty, it might bee construed too much presumption, in me to neglect it.

Farewell.





A
PRIVATE EPISTLE
to a Friend.

SIR,



S you have been accounted a *burning and a shining light* amongst us, so I desire you would still justify that opinion, by continuing your flaming and devout appearance in the *Candlesticke*. For (not to flatter you which the sinceritie of my love forbiddeth) I assure you, many begin to thinke you are no *star*, but a *Comet* that can blaze no longer, because they see you are not fixed. And I must tell you this wandering in mists and darknes will giue just cause to the wise observer to suspect you for an *Ignis fatuus*. You were lighted up for the church, and will you put your selfe under the bed-straw.

I wonder of how many Articles your creed Consisteth. If you reteine the ancient Twelue, they are a Iury will condemne you. But surely you have of late abridged your faith, & omitted

A Private Epistle to a Friend.

the Communion of Saints, or else you professe to beleue more then you can find in your heart to practise. If your heart and tongue confesse this branch of faith why doe your works deny it? He is not well affected to the inward communion, that separates from the outward, when it may be held with a safe conscience. Open and vnanimous profession hath beene the holy ostentation of Gods true Worshipers.

I am sure you will not embrace *Rome*, for you know too well that were to seeke fellowship with unfruitfull workes of darknesse, whether will you goe? you will not communicate with us, & yet you are afraid to renounce us. Me thinks you multiply their number, whose humour will neither let them goe to Church, nor be at home; For you are gone out from us, and yet you will be of us. Had the Dragon stirred up persecution, and driven your mother into the wilderness, or into woods, when she was in travell with you, you might have pluckt some figge-leaves there to excuse your invisibility. If you be a member of our Church as you professe your selfe, why must you be concealed? The secrecie and sheltring of parts, is (in Saint Paul's opinion) an argument of their vncomlineesse, as well as a signe of modestie.

Doe not thinke you may be betrothed to Christ in a *wedding garment* of your owne fashioning. Clandestine contracts are not fit for Christs Spouse, and therefore twas long ere

Revel. 12.

2 Cor. 12. 23

Koba 12. 10.

A Private Epistle to a Friend.

3

ere the Church did admit of private Baptisme
and still private Eucharists are rejected, where
publike ones may be administred, by the Ortho-
doxall Churches. A devout soule may dis-
course with Christ, and Christ may make love
to her in private, but when he concludes the
match hee will have the contract published,
and his wedding celebrated with a solemne vi-
sibility.

But I perceive where the shooe pinches you;
'Tis our set *Liturgy* that is offensive because you
thinke it bereaves you of your *Christian liberty*.
Is it so? I am sorry that thred-bare cloake
worne for colour sake is so much in fashion.
Had the primitive *Christians*, that lived under
the *iron Age* of persecution, had they had such
formes prescrib'd them, under a command of
exact obedience, doubtlesse they would not
have complain'd against them as *pressures* upon
their libertie, but have construed them as hap-
py *licenses* for the exercise of their *Religion*. They
would have kist those hands of *Authority*, that
had thus restrained them, and worne such *chaines*
about their neckes with a cherefull *freedome*. I
would we had as much of their *Zeale*, as they
wanted of this our *happy Libertie*.

Your quarrell to set prayers and to our li-
turgy in particular, is but the same which *St.*
Peter had to the sheet which was let downe
from heaven to him, *viz.* because you thinke
it brings you things *common* and *uncleane*. I

* *Aditus mis-*
sis privatis est
patefactus qua
excommunic-
tionem quan-
dam magis
referrent
quam commu-
nitatem illam
à Domino in-
stitutam.
Calvin, Inst.
lib. 4. cap. 18.
§. 7.

will

4
A Private Epistle to a Friend.

with this discourse may bee as a voice from heaven to awaken you out of that fond distemper, that you may arise, and eate. If you doe not, yet I am perswaded our devotions will bee received vp, in this *vessell* into heaven.

I know you have not so resigned vp your reason to this opinion, but still you have reserv'd to your selfe a power to desert it, when you see it overthrowne upon faire grounds. If not, you will manifest by effect, that only for an opinion of libertie, you have altogether quitted the freedom of your judgement.

Halt no longer betweene two opinions, be something either *fish* or *flesh*, and live wholly on the *land*, or in the *water*. Hazard not your selfe alone in that new found way, you travell in. Either returne to us, or make me your *Proselyte* to beare you company. I'll assure you, I am loath to leave you, though you make a light matter of it, to forsake a Church. I am contented to goe along, if you can assure me, I shall have *Gods speed* with me. But if you cannot passe that assurance to another, I doubt you have not obtaind it fully for your selfe; and if it be so; I should thinke it paines well bestowed, if I could make my selfe an instrument of your diversion. For which purpose I have here sent you certaine considerations, that may happily prove a *Remora* to your ship, and cause you to sound a *retreat*, and returne to your former station.

The

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The Considerations are these.

I come into no house, but I meet with a *Manuell* of deuotions, a *poesie* of godly prayers, *Helps* to deuotion and the like. And I conceiue this is like a *Passouer-marke*, to secure the family from the *destroying Angell*. Did not the Saints that bound up these bundles of *Hysop* dipt in the blood of the *Lambe*, to besprinkle our soules, did they not doe well in it? Who doubts it? And if it were well done their formes were lawfull and usefull to us. I wonder any man can shelter himselfe from such a cloud of witnessess? Did they compile these for the use of themselves or others all is one the argument will hold strong for a stinted forme of prayer.

But we have a more sure word of prophecie to confirme us, might *Aaron* or his sons blesse the people as their owne fancy led them? they might not, there's a forme extant of Gods own prescription, and a strict charge laid upon them to obserue it, *Numb. 6. 22. &c.* And the Lord spake unto *Moses*, [ther's the Author,] *Speake vnto Aaron, and vnto his sonnes, saying, on this wise yee shall blesse the children of Israhel, saying vnto them, [then comes the forme) The Lord blesse thee and keepe thee: The Lord make his face shine vpon thee, and be gracious vnto thee. The Lord lift up his countenance vpon thee, and give thee peace.*

When thou comest to the house of God looke to thy foote sayes *Solomon Eccles. 5. 1. 2.* he drives

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at our expressions as well as our affections : so he unri-dles himselfe in the words following, *Be not rash with thy mouth* &c. And I am sure they are those upon which our soules doe tra-vell into the hearts of others. The Prophet bid the people take words with hem, but they may not bee their owne choosers, *Turne unto the Lord and say thus unto him* &c. *Holea. 14. 2.*

If we take the wings of our thoughts and as-cend to the Church *Triumphant* we shall find that those *burning lamps of zeale*, the blessed An-gels of God, never ring those changes in their devotions. They have a perfect knowledge and large hearts to expresse their thankfulness to their maker, and yet they thinke it no disparage-ment to sing a song of *Moses* setting, while hee lived this in valley of teares, *Revel. 15. 3.**

Exod. 15: 1.
* In the mar-
gin of Bi-
bles.

That song spoken of (*Revel. 5. 9.*) is not stiled new in respect of the matter or compo-sition, but because the ioy of the *Choristers* is un-cessant in it's *satiety*. How often doe those *fla-ming Seraphins* repeat their *Allelnjahs* and yet not guilty of a vaine *Tautologie*. Why hath the spirit of God endited so many *Psalmes* of praise and petition ? not so much to be rules of faith as formes of devotion, and so *David* and his followers ever vs'd them.

Revel. 19.

But to produce evidence beyond exception, our Saviour himselfe prescrib'd a form that was alwaies had in veneration, else the *Canker-fret* of superstition could never have eaten so deepe into it.

Let

Let not us run so farre from the folly of the Church of *Rome*, till we be driven into the other extreame by an *Antiparistasis*. I know there is a safe *medium* betwixt the *pinnacle* of the Temple, and headlong *precipitancy*: and it is *Satan* tempts and carries men from one of these extreames to the other, while the golden meane is rarely pitcht upon. Let not *Our Father* bee excommunicate because others have plaied the *Harlots* with *Pater Noster*. This is a summe and rule to teach us to compile our devout thoughts into forme and method: and the holy scriptures are not without presidents to this purpose. A forme is the first furniture that *Timothy* must provide for the house of a God.

Saint *Paul* prayed thrice against one infirmity, and if wee pray for the *same thing*, why may we not use the *same words*? Doe we pray to redresse our language or our wants? or is God taken with the variety of our expressions? Surely *Christ* would then haue us'd it in his Agony. He *prayed earnestly*, and yet *said the same words*^b Why should the holy Ghost tell us this, if it were not for our instruction? Let a man use the oldest formes of prayer extant (if no prejudice lye against his person, and his intentions be undiscovered in this tryall) and you will find they sound as well in your eares, and I am perswaded in Gods to, as those extemporary ones, which pretend the prerogative of a free Spirit.

^a 1 Tim. 2. 1.
I exhort, [t]is
not that you
pray for all
but [t]hat first
of all prayers
bee made for
all men, they
must be made
i.e. set pray-
ers.

^b Mat. 26. 44.

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You doe but put your selfe into more private *Chaines*, while you seeke to obtaine your *libertie*. Let a man poure out his soule with never so much *freedome*, yet his words to others are a stinted *forme*, and set limits to his *Competitioners* that assist him.

Doe you thinke that God sheds and infuseth the Spirit of supplication into all his Saints in that measure that he did the gift of prophecie into the Apostles? That's a priviledge proper to his extraordinary ministers, whom he furnisht with immediate and infallible inspiration. The ministers of the Church that waite in *Ordinary*, have no gifts conferred upon them, that exempt them from meanes, *meditation*, and *industry*, much lesse can others of the Saints pretend to such an absolute assistance.

'Tis confest that a *Habit* of prayer may be acquired by use and exercise, and this is the holy *usury*, by which we make a *gaine* of grace infused. But then I must tell you this very *Habit* is an *Idea*, an internall *modell*, or *platforme* of prayer, if not, it must needs be *Mother* of a disorderly and deformed off-spring. So that this very habituall prayer hath a *formall* ^d *impression* in the soule, as well as that other hath in paper, & hereupon the mind (as 'tis often stil'd in Scripture ^e) is in stead of a *booke* to him that prayeth; And therefore thus much must be granted, that if a blind man officiates according to a set *Liturgie*, he prayes with as much *freedome* of Spirit,

^d Rom. 1. 20.
Which hath
the forme of
knowledge
and of the
truth in the
law.

^e Apoc. 20. 12

Spirit, as he that utters nothing but the *dictates* of his bosome.

We busie our thoughts to summe up and suggest our wants before we addresse our selves to our devotion, and why not our *words also*? without the first we know not what to aske, and so are apt to run beyond our line of sobriety, with the Sons of Zebedee, *Mat. 20. 22.* without the latter we know not how to aske, and so stand upon equall tearmes of exigence with the Disciples when they besought Christ to prescribe a *forme* for them, *Luke 11. 1.*

'Tis the work of the spirit to give the *affection*, rather then the *utterance* of prayer, we have tongues of our owne, we want but a *gracious affection*, to imploy them. Grace doth not destroy, nor exempt, but perfects nature. God indeed must open his *prophets* lips before his mouth can shew forth his prayse, because hee gives both *authority* and *ability* to his ministers. But I doe not remember hee is any where said to give the *tongue*, though he be said to give the Spirit of supplication. And this Spirit helps *the infirmities* of our hearts rather then those of our language.

The Messengers of God are assisted by the Spirit as well in preaching as in *prayer*, and yet we see their best Sermons are *set*, or *written ones*. God will have his *Prophet* eate the Roule, before he utters it. *Ezek. 3. 1.* And 'twas no blemish to

* Rem. 8.
That of Psal.
45. 1. my
tongue is the
pen, &c. and
Luke 12. 12.
and St Paul
his doore of
utterance
were gifts
extraordi.

Saint nary.

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St. *John* that hee was commanded to *cate* the booke before he *propheſied*, Apoc. 10. 10. If the Church by the Spirit of God aſſiſting it, put a *Liturgie* into our mouthes, why can wee not di-geſt it.

Is it a *forme* you ſtick at? The words of every miniſter you joyne with doe confine you. Is it the *intention* of the miniſter you call for (which you ſuſpect is wanting in a *familiar forme*?) that is *Popery*. Gods promiſe hath entaild his grace upon his *ordinance*, not tied it to the qualification of the *instrument*. Is it the *repetition* of the ſame prayer that is offensive? Chriſt ſaid the ſame words *thrice* in prayer almoſt without intermiſſion. And if you will read a Chapter, or heare the doctrine of ſalvation, read *familiarly* to encrease your faith, why will you not make your ſelfe *familiar* with a forme of prayer to exerciſe your charitie? eſpecially conſidering the heart doth her worke with more attention, when there is leaſt imployment for the underſtanding, * The ſoule ſhould not be in *travell* with words, when ſhee is *conceived* with devotion.

* See *Granoſs*
advise for
meditation.

Doe you ſcruple at *authority* which commands it, as if that bereaved you of your Chriſtian libertie? Conſider if your ſelfe have not had a finger in this hand of Authority, and ſo are become a *Lawgiver* to your ſelfe. There is not a *member* of the Kingdome, but is interpreted to conſent to the Acts of the three eſtates of
Parlia-

Parliament, which have confirm'd our *Liurgie*. Did you *protest* against it or any for you, when it was a voting? If you will be like others of the Saints of God, why should you except this chaine.

The Gospell will admit of some *compulsion*, [*Luke .4.23.*] and nothing but obedience can exempt you from it. ^a The Law is not made for the righteous. There is freedom indeed in Christ: What no law therefore? no Commandement? Yes, but 'tis not *grievous*, and therefore can consist with *liberty*. There is a *constraint* of love as well as of *Authority* [*2 Cor. 5. 14.*] And yet you know that affection doth not so *arrest* the will, but baile is ever put in, that preserves the freedom of her working.

St. Paul saith, *Let all things be done to edification. Let all things be done decently and in order.* These generall rules bind you to every particular that the church enjoyne when those ends he prescribes (and no other) are directly aimed at, though the things so ordered be *different* in their owne nature, else why is the Apostles charge so *peremptory* and *imperative*, let it be done, saith he, without contradiction, without scruple.

He is no obedient, Son of the Church, who contemnes that *Motherly Authority*, wherewith Christ and his Apostles have invested her. And therefore the Apostle who upon just grounds contended most sharply for his *priviledges* ob-
tain'd.

^a Gal 5. 22.
Outward obligations doe not violate our inward freedom.
Spiritualis libertas cum politica servitute optime stare potest. Calv. *Instit.* l. 4. c. 20. § 1.

^b Necessè est at in domo dei omnia ordine sunt cuius ordinis una quidem est universalis ratio ex verbo Dei petenda, sed non una et eadem forma quibusvis circumstantiis conveniens. Beza Confess. fidei, cap. 5. §. 17.

tain'd by Christ, yet even he seemes to chide and controll this tempest that you have raised, and to becalme that Sea, that growes too boisterous, to be confined within those limits that are appointed for it. Hath Christ made us free? then we are free indeed, but *let us not use our libertie*, (saith the Apostle) *for an occasion to the flesh*, Gal. 5. 13. *Much lesse for a cloake of maliciousnesse*, 1 Pet. 2. 16. *Least by any meanes it become a stumbling block to them that are weak.* 1 Cor. 8. 9. Here by the way, give me leave to note thus much concerning *Christian liberty*, and *weakenes*. They were in those dayes things *inconsistent*, and in such *opposition* that they did even mutually *expell* each other, but now they are become *termini convertibiles*, and of so neere a *relation* that this *weakenes*, is made the *exegetis*, or *explication* of that *libertie*. Those which were well acquainted with the nature of this happy *freedom*, that knew from what *thrall dome* Christ had vindicated, and unto what glorious *prerogatives* he had restored them, those were never *scandalized*^d at the use or omission of any thing *indifferent*, they were not apt to take, though they might vnadvisedly stretch the line of their liberty (beyond that which was expedient) and give offence to others, as it appeares, 1 Cor. 8. 7. 9. unto the end, and in other places. *This infirmitie* in those dayes proceeded from want of knowledge. (Ignorance I confesse) was the mother of that fraile devotion. But now Chri-

*Quæ in istis
libertatibus est, in
alys licentia
veneratur.*

*Quintilianus.
Nisi fieri po-
test, dum scilicet
caris liberta-
tem utriusdam
in duram fer-
uitatem qua
venit, quæ
aut libidinis,
prauarumq, ef-
fectionis me-*

*ipsum marci-
pium abjecit
simum faciam.*

*Pet. Mart. loc.
com. claf. 3. Ca.*

*5. §. 6. et p. u-
lo post. Caven-
di sunt ut rerum
offensur, ne illis
nos ipsos sub-
iciamus.*

*So we have
reckoned for
mication a-
mongst
things indif-
ferent, whom
the Apostle
confutes*

1 Cor. 6. 12.

*d Non enim
offenduntur si
fortes fuerint.*

*Pet. Mart.
loc. com. claf. 3.*

e 5. §. 6.

*e Rom. 14. per
rotum.*



Christian liberty is become the *mother*, and knowledgethe very *midwife* to this weakenesse. And they that would bee the most knowing, thinke they cannot maintaine the great *Character of priviledges*, which Christ hath left us, unlesse they pretend to be wheeled with the *Bias* of a weake and tender conscience, we have a saying, that if a *horse* knew his owne strength, he would never be tamed: I am sure to make the knowledge of our Christian liberty, * a *Consequitur cum abuti christiana libertatis beneficio, qui vel suis magistratibus vel prepositis suis, sponte non pareret hominibus.* Beza Epist. 24 ad peregr. Eccles. in Anglia fratres. Pij autem hominibus est, cogitare sibi liberam in rebus externis potestatem in deo esse concessam quo sit ad omnia charitatis officia expedire. Calvin. Instit. lib. 3. c. 19. S. 12.

meanes to abuse it, is too much to resemble the *horse* and *mule* that have no understanding, whose mouth must bee held with bit and bridle. I confesse, I cannot thinke that the things which God hath left indifferent to us, can (though arm'd with mans Authority) shed a *perpendicular* influence into our consciences, neither can I like to have them urged under an *Anathema*, as if their omission were a demerit in Gods construction, that makes us liable to damnation; yet I know the Church hath a power (which is not to be contemned) to appoint such things as tend to the outward *decent* and *orderly* frame of policie.

'Tis the Apostles charge *Gal. 5. 1.* *Stand fast in the liberty, wherewith Christ hath made us free:* but Christ hath not purchased our immunity from every ordinance of man, they are still in force, and therefore *Wee must submit for the Lords sake, 1 Pet. 2. 13.* and if so in things civill, why not in things appointed for the advancement of

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the Lords glory? No man doubts of the Magistrates power to enioyne a fast (except those by whom magistracy it selfe is denyed) and a fast is *cultus divini adminiculum*, an appendix, yea an assistance to Gods worship, and why may not other helps to devotion, (as formes of prayer are) be impos'd upon us? That Religion which allows them to be enjoyed, commands them to be observed.

If we were to take the Character of those weake ones (in the New Testament) which are fenced in with a hedge of Apostolicall precepts, lest they should be wounded with scandall about things indifferent: wee should find no indulgence given, none demanded, for an omission or relaxtion, for the freedome to use, or not to use things prescribed, for order, for decency, for edification in the Christian Church. Their weakenesse enclind them to the other hand of supererrogation, if I may so call the practice of that Ceremoniall Law, which was dead and buried with our Saviour. Their weakenesse was, that they desired still to walke in a vaine shadow, and therefore vaine, because now the sun himselfe had appeared in his meridian brightnesse. These were those that are borne up by the hands of the Apostles, lest they should dash their feet against any stone of scandall, as it appeareth in the quotations in the margin. * In other cases the Apostles condemne the abuse of christian Liberty, as as a turning of

* Rom. 14.
1 Cor. 8. 7-9.
Gal. 5. 1, 2.
Act. 15. 20,
24, 28, 29.
Act. 16. 3.
Act. 18. 18.

of that grace of God into lasciviousnesse, as was before observed.

A conscience truly weake and scrupulous after an humble and diligent search for a satisfactory information, may challenge our charitable and christian condescension: But there's no yoke of bondage, that doth so much intangle us, as the wilfull and froward obstinacy of an intemperate humour: To returne whence wee have digressed.

If a constant forme of prayer be a vaine repetition, we must condemne the Saints of God in all ages, the Church *triumphant*, and Christ * himselve.

Wee of the same Church must not onely *speake the same thing* in respect of Doctrine, but also *with one mind, and one mouth glorifie* ^b God. Which is done as well (if not more) in prayer then in preaching. A harmony of confessions ring a loud peale in the eares of men, and a sweet one in the eares of God, when all the devotions of a whole kingdome are twisted into one *Cable*, it must needs be *strong* and almost *invincible* with the Almighty.

You will say, he that ties us to one *forme* of prayer, in the Church, might with as much reason tie us continually to *one* and the *same Sermon*. I answer the comparison is lame, being made betweene a forme of prayer, that is, (or may be) perfect in all parts *essentials*, and a sermon that consist onely of some *few* points of

* Christ vsed
that great
Hallelujah
which the
Jewes used
at their Pass-
over.
Mat. 26. 30.
Vid. Bezam.
Sup.
Mat. 26. 20.
^b Rom. 15. 6.

doctrine. Let *face* answer *face* in your comparison, and institute it, betweene *prayer* and *doctrine*, (as it should be) and then the argument will of it selfe fall to nothing. For thus it must run (if you will make reason of it) *All things necessary to salvation may not be preached at once*, therefore I may not at *once* pray for them. And now we may discover falshood as well in the *Antecedent*, as in the *Consequence*. Falshood in the *Antecedent*, which sayes *all things necessary to salvation may not be preached at once*; May not? Who sayes so? Hath God forbidden it? The whole Scripture is Gods epistle, wherby he discloseth his mind to us. 'Tis his intent (and that witnessed by command) that wee should read it over. If you could have the patience, or the minister take the pains, it might be dispatcht at once. That they are delivered to us but in parcels is our owne fault, but Gods goodnesse; for God willing more abundantly to shew to the heires of promise the riches of his goodnesse; doth fit his yoke to our neckes, that it may be easie, distilling his heavenly doctrine in the ministry, by proportions sutable to our capacity, and suspending the rest till our infirmities may admit of another measure. Christ spake the word, *pro auditorum Capite*, as they were able to beare it, Mark. 4. 33. And he tels his Disciples, Ioh. 16. 12. *I have many things to say unto you, but yee cannot beare them now*. The best soile may be over-seeded: and therefore the prophet saith,

saith, *precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little*, Isaiah 28. 10.

Thus you see tis not so much Gods will, as our own frailty that renders us vncapable to carry away this gold, as tis compact in the wedge, we must take of the *Lambe* according to our eating, proportionable to our faculty of digestion. *The Commandements of God are exceeding broad*, saith David, it will take up our whole life, yea eternity to survey them: But we are little shallow vessels, and may poure out our whole soules at once in prayer. And hereupon we see our saviour who preacht so many sermons, taught us but one forme of prayer. Oh let me escape to this *Zoar*, is it not a little one? and my soule shall live:

The end and the meanes by which wee attaine unto it, make up that *string* on which we hang all our petitions, as so many *holy jewels*. The end hath a *double aspect*, Gods glory and our owne salvation. The meanes are woven of a *party coloured thred*. Some directly tending to that end, others removing obstacles that would hinder us. The direct meanes are our *obsequiousnesse* to the will of God in *cheife*, and *accommodations* for this life as *subsidiary*; we desire but two sorts of *obstacles* should bee removed: those are the *evill of sinne*, and the *evill of punishment*. All these accomplished set us above mount *Nebo*, they give us possession of the heavenly

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prayer.

venly Canaan: and all this Christ hath *summ'd* up in fixe or at most in seven petitions.

Preaching hath a larger field, or scope then praier to *run* in. I may preach of the *Virgin Mary*. I may no more pray for her, then to her. I may not *pray* for the dead, though I *preach* a funerall sermon. These *two* duties are like the *two* sisters that entertain'd our Saviour; preaching like *Mart*ha is *cumbred* about many things; prayer like *Mary* sits quietly at the feet of Christ in possession of the better part; and why should it be so often taken from her. We thinke it a great sacriledge, in rude Souldiers, to ravish a prayer booke from the hands of a Disciple and make a spoile of the devotions of their captives.

If you will still contend, that the comparison may hold between *prayer* and *Doctr*ine, then our prayers not onely *may*, but *must* be *stinted*, for we are tied to a forme of doctrine, and *if an Angell from heaven should bring any other, wee must reject it*. 'Tis a forme of prayer you desire should be renewed, I am sure you would not have every Sermon a *new* forme of doctrine. Why may we not say the *Collect*, as oft as the *Epistle* out of which it is taken, and to which it is ad-apted?

But to drive this naile home, and fasten it it upon your selfe; you could have said nothing more directly against the extemporary prayer you sue for; For the best sermons are elaborate, and your divine Orator must study to re-
taine

tain the forme of sound words. Let Solomon award this difference, and submit to his determination. And because the preacher was wise; hee still taught the people knowledge, yea, he gave good heed and sought out, and set in order many proverbs. The preacher sought to find out acceptable words (or words of delight) and that which was written, was upright, even words of truth. Thus saith the inspired Oracle of wiledome, Eccles. 12. 9. 10. And the Prophet denounces a curse against him, that doth the worke of the Lord negligently. Shall we be lesse carefull to compose our selves in our adresses to God, then we are in our discourse to men?

Tit. 2. 8.
Sound speech
that cannot
be condem-
ned.

Ier. 48.

You will say, we have *emergent* evils which a *set forme* can neither include, nor provide for. I answer [*Ecclesia non judicat de occultis*,] it may include them as farre as the Church can discover them, and she cannot be lesse conscious to them, then a private person, if they be publike and notorious. If it be not convenient that the Church should know them, 'tis not necessary, shee should provide (in her publike service) an antidote against them.

Christ knew the cheife wants of his Disciples, when they begged that facultie and form of prayer, yet he delivers it in *generall tearmes* because it should be publike; and such must all our prayers be, when our charity walks from home, (as it ever should doe at the houre of prayer) and fetch in our neighbours wants also.

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If you will weave all private wants into your publike devotions, you must make the minister the *secretary* of your thoughts, which you cannot doe, but by doing what (I am sure) you will not, *viz.* by introducing *Auricular* confession.

Vpon speciall occasions which the Church takes notice of, she applyeth a *speciall* remedy in part of her service, as in time of *warre*, and the needfull time of *sicknesse* : But to comprise the *particular* necessities of every member of the congregation were impossible, and to contract all our devotion to the disposition of *one*, were incongruous. It had beene an unreasonable charitie for Christ to have spoken *plurally* (as all publike prayers must doe) *Let this Cup passe from us* : that would have implied a *partnership* in his sufferings. When he trode the winepresse *alone*, it was requisite that his devotions for it should be made by way of *sequestration*, and therefore he *withdrew* himselfe from his Disciples. *S. Paul's thorne* might have wounded the sides of the weake disciples, if it had beene inserted into a *publike* forme of prayer.

If we knew how to pray as wee ought we might expect a forme *absolutely* perfect : but we are denied that grace, and yet God supplies that want with *his Spirit helping our infirmities*. This spirit makes intercession for us with *groanings*, not audible, to fill up a great *hiatus*, or supply the defect of an *extemporary* expression, not occurring presently : not Audible to be heard of men
(though

(though that be the *Pharisees sickle* to reape the *tares* of mens good opinion) but they are *groanings unutterable*, our boosome infirmities and the *groanings* of the Spirit for them, are not communicable to the congregation, but to God onely, who knowes the mind of the Spirit, *Rom. 8. 26. 27.*

There is a forme (as I remember ascribed) to *Xenophon*. *Grant us this day, things that thou knowest to bee good for us, whether wee aske them or aske them not, and turne evils from us, though we doe aske them.* Yea, that forme of Christs owne setting (which the Church hath ever acknowledged the most perfect : and therefore so frequently and not impertinently used it in her *Liturgies*, to supply the defects of her other prayers) yet even this consist of *generall* ingredients. *Physicke* administred in *pills* may worke as well as that which is given in *powder*, when Gods honour and our owne salvation, with the meanes conducing unto both, are propounded as the *marke* in generall; that aime is assuredly *indevious* : but when wee descend unto *particulars*, we have more wayes to *wander*, and pray amisse, looking upon Gods glory through our *blind zeale*, or with an eye of *selfe-love* upon our selves. For this our Saviour checkt the *sonnes of Zebedee*. *Yee know not what yee aske.*

Wee may be too importunate for the removall, even of sinfull infirmities, because they may bee part of that *minerall*, out of which

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Gods

Gods skill intends to extract gold, to varnish
 a Rom. 8. 18. his owne glory, and crowne our soules. a The
 three-fold cord which S. Paul had twisted to draw
 out his thorne in the flesh, was broken with that
 reply, *My grace is sufficient for thee, for my*
 b 1 Cor. 12. *strength is made perfect in weaknesse:* b and this
 7.9.] takes up the suite of the great Apostle.

I speake not this in a dislike of all *supplications*
 accommodated to the occasion, for under what
 pretence soever it comes coloured, I cannot ap-
 prove of your Bishops interdicting the use of
 prayer to the ministerie, as if hee would not
 have the *spirits* of the Prophets subject to the
 Prophets. 'Tis a quenching of the spirit in re-
 spect of a degree, and contrary to that *injunction*
 of the Apostle, 1 Thess 5. 19. which (as many
 learned men conceive) is to be understood, of
 that grace which the Schoole call *gratis data*,
which is given to every one to profit withall, 1 Cor.
 12. 7. God forbid that I should cease to pray for you,
 saith Samuel) and God forbid that I should dis-
 courage any from praying for themselves, let
 us a Gods name kill the Cockatrices that infest
 our bosomes, as they are in *batching*: and for
 this purpose, *In every thing by prayer and suppli-*
cation, with thanksgiving, let our request bee made
knowne unto God, Phil. 4. 6. But I would not have
 private infirmities *ingrosse* our whole devotions,
 to the neglect of *generall* and *publike* wants, and
 the *disparagement* of these assembly-duties, that
 should be a meanes to redresse and releve them.

When

When any publike accidents befall us, wee may have recourse againe to the Church, her *breasts* are not exhausted, but may be drawne againe to our comfort, as we see they have been upon *weighty* occasions, or else the Ministers may have a due liberty to remove this busines to bee scanned amongst other duties of the pulpit.

For my part, let those whose tongues are *tipt* with divine *oratory* pray freely as occasion is offered; onely remembring the wise mans *Caution*, Eccles. 5. 2. *Let not their mouth be rash, nor their hearts hasty to utter any thing before God, lest they offer a sacrifice of fooles* instead of one salted with salt, and *seasoned* with discretion; For wee must consider wee want *infallible inspiration*, as much as wee hate *heathenish enthusiasmes*. Offer no strange fire, and you shall have my assistance to preserve that which is derived from heaven, upon the Altar of your heart: The pure oyle olive, for the lights of the *Sanctuary*, was to be beaten by Gods appointment (*Exodus* 27. 20.) and wee are to trim our Lamps before wee goe to meet the Bridegroom (*Mat.* 25. 7.) If our oyle be not beaten 'tis not fit to ascend in holy flames to heaven, and if we trimme not our Lamps with this oyle advisedly, I feare we doe too often profusely spill it, whiles we think to powre it forth more liberally. God ever lookes more after the qualification; then the quantity of the sacrifice: He accepts as well of

A Private Epistle to a Friend.

a paire of *Turtle-doves*, as of a *Hecatombe*; but they must bee entire, not blind, not lame, not sicke, as many of those *Calves* of the lips are, which are offered upon the Altar at their first conception, afore they bee formed into any due proportion. A prayer that hath a blind eye, a lame hand, a superfluous tongue, or any disjoynted member in it, is not a fit oblation for the Almighty. A carnall sacrifice guilty of such defection was rejected (*Malac. i. 8.*) How much care then should wee take, for a sincerity of parts in our spirituall sacrifices, wherein many degrees of excellencie are abated by our imperfections! The Lord so grant mee a broken heart that I may have a sound devotion.

Perhaps some can powre out their soule before God in *private*, that cannot in *publike* use this liberty, being hindered by the *infirmity* of a modest bashfulness: Let us not contemne the care of that *mother*, who, as shee gave us birth and breeding, so shee would provide a *medicine* applicable to all our infirmities.

To make a *part* greater then the *whole*, is an impossibility in nature: and it may seeme *monstrous* to preferre the *beating* of one violent *pulse* of the Church, before the judicious, unanimous, and well-tempered *constitution* of the body representative.

A *skinted forme*, wee see must be granted, and why not *that* which is now *established* amongst us? I remember your *scruple* at her *pedegree*,

gree, you say her mother was a *Roman Catholike*, and cannot but derive some of her poyson to all her issue. Is this all? and will you visit those sinnes of the Parents upon the children; whereof they are not guilty by imitation, but abandon, renounce, and with their very soule detest them? *Durus est hic sermo*: this is a hard saying. That which is our *Sabbath* (so I dare be bold to call it) was once hallowed by the *Heathens* to the *Sun*, is it therefore rendred, any thing the more unfit for Gods service? The whole *Alphabet* hath beene abused to prophanenesse, and not a syllable can be chosen, which hath not passed thorough the lips of *Papists* in their devotions. Must wee therefore coyne new *Elements* to our selves? And is it a charme to spel our religious thoughts by the same syllables (that they used) though purely refined? and put together never so innocently? If wee doe this, wee may, (with *Herod* in another case) proceed further, and take *Peter* and *Paul*, and the *four Evangelists*, (I meane their Writings) and put them in prison also. Must wee demolish all ancient Churches, because of their originall dedication unto *Idols*? The *Muses* snatcht feathers from the *Syrens*, and weav'd them into their owne Garlands. And the *Israelites* by Gods appointment brought spoyle from the *Egyptians*, from whence some Authors of good account, have collected, that we may glean the flowers of learning from *prophane* or *heathen* Writers, for the service of *Divinitie*. So Saint *Paul*

4 Añ. 17. 18.

1 Cor. 15.

33.

Tit. 1. 11.

4 Añ. 7. 12.

Levit. 14.

Numb. 19.

We may take
the same ex-
ceptions a-
gainst the
persons of
papists, after
they be con-
verted, and
have renoun-
ced their er-
rors.

himselfe did from the *Poets*,^a and *Moses* from the
Egyptians: We see *gold* and *silver* may be ex-
tracted out of drosse by the helpe of a discern-
ing *Element*. And why may not we use *formes* of
devotion taken from a *Church*, to which God him-
selfe once committed his *lively Oracles*, and made
the faith thereof *renowned* in the whole world, *Rom.*
1. 8. considering how many devout *fierie Spirits*
have beene imployed to try them, and purge
them from the filth contracted in her *Apostacie*?
you cannot compare her corruptions to a more
noysome thing then *leprosie*, and so they are: yet
Lepers might be *cleansed*, and received again into
the *Congregation*, and all things else that were in-
fected with this *contagion*, after the *Priest* had pro-
nounced them *cleane*, were restored to their first
use, and admitted by a *generall* approbation: yea
the *holy vessels* might casually bee *defiled*, and
yet after they were *baptized* with the *water* of *se-*
paration, they were pure in Gods account for the
service of the *Sanctuary*. Looke upon your *owne*
writings, and see if you cannot find your hand to
some *Retractions*. If you cannot, you are more
happy then: *S. Austin* & many *others*. If you can,
will you make waste paper of your corrected
copy, because the *originall* was erroneous? ei-
ther do *justice* upon your selfe, or let others taste
your *equity*.

I see you shake your head, and would fain cure
you of this *palsie* of discontentment. I know you
have another *stone* to cast at this supposed, & so
much

much accus'd *Adulteresse*. Is it the *shape*, or the *dressing*, or the *body* it selfe that is offensive? If you know the *woman* chaste, let her not suffer for the new fashion, the *strumpets* attire of *innovation*, that's forc'd upon her. 'Tis her pride to be seen in her naked *innocencie*. If she hath of late bin *adorn'd* too gaudily with Ceremonies, strip off those that are *scandalous rags*, (which have been a burden to her selfe) and blame such dressers.

Perhaps your distaste lies against the very *platforme*, and your blood riseth against the thing it selfe, as at the apprehension of some *ugly monster*, what will you say! are those prayers *plain*? are they *short*? If this be all, they are the more *usefull*. I confesse there are constitutions, that can convert *strong* meat into *wholsome* nourishment, but all are not of that temper; and the *dishes* that are served up in the Church at *publike* meetings, must be such as *Manna* was, that gave a savoury relish to every *pallate*. And therefore you must be so charitable in this case, as to abate the *interest* of your great parts and christian liberty too, that you may condescend to weaknesse. *We that are strong, ought to beare the infirmities of the weak, and not to please our selves, let every one of us please his neighbour for his good to edification, Rom 15. 1, 2.* We ought to do it, & let us do it, saith the Apostle. And he that walks according to this rule, peace be upon him and mercy, and upon the *Israel of God*.

Will you admit none but *great wits* into your communion? or will you become *improprieate*

to the Church, and be a *synagoge* to your selfe: many poore souls (whose education hath not bin so happy, as to stampe the *Characters* of learning upon them) will bee glad of some daily *crums of comfort*. And surely you will allow some formes of *Piety* for their *practise*. Give them leave to serve God as well as they can. They have not a *Philip* alwayes at hand to *guide* them; for the Church provides not for every man a *Chaplain* to administer his devotions: But shee teacheth them to speake after her *language* in the Congregation; and therefore her prayers must *distill* upon them, *as dew upon the tender herbe*: according to their capacitie; They must be *short* and *oft repeated*, unlesse you will hatch and foster that fond opinion, that God doth *miraculously* supply their *defect* of learning with the *Art* of memorie. If to this purpose, wee either have, or may have a good forme of *godlinesse*, let us not deny the use and power thereof, lest wee *hold the truth of God in unrighteousnesse*?

e Deut. 22 3.

f Rom. 1. 1.

Would you have a forme of devotion reduced unto one continued prayer? you know the soule will have her *excursions*, and *evagations*; if you would have these prevented, shee may more easily restrain her *gadding* till the end of so *short* a prayer. Rather let her imploy that *interval* of time betweene the prayers to her *vagaries*, then be guilty of an *abruption* in the midst of her *long* devotion. And this is not a giving
of

of the soule her head, that shee may breake loose
the sooner; for if shee be so piously inclined,
she may improve that *Mise* of time by a good
thought to *prepare* for the prayer following. If
wee *conforme* our prayers to the *patterne on the*
Monnt the Lords prayer) they must be short and
pithy. Christ knew what provision was best, to
be made against our frailty: and the Church (as
I conceive) aim'd at a two-fold end in follow-
ing his *example*. Whereas the Papists goe not
to the common *Benefactor*, but have hewed out
for themselves a severall *cisterne* & to furnish f Per. 2. 13.
them with the severall *waters* that they *thirst* for,
and repaire to *severall* Saints to releevethem in
each infirmitie; our Church on the contrary
puts her wants *particularly* into the hands of her
onely *Mediator*, and hopes to obtaine nothing
but *through Jesus Christ our Lord*. & And builds g Th is is the
cloze of eye-
ry prayers
her faith upon that promise, *Ioh, 16. 23. Whatsoe-
ver ye shall aske the father in my name, he will give it
you*. And againe, she would have all the people
set the scale of their *Amen* to every blessing that
is requested. And this is not only significant but
usefull. It witnesseth their *vigilancie*, it declares
their *faith*, and so confirms their joyn't *commu-
nion* in the externall *profession* of their pure *Reli-
gion*. The Church hath learn'd from Christ, that
where the spirit is willing, the flesh may be weake, and
cannot *watch* long in Gods service without
some *moniter* to *supervize* over her, and therefore
(that the Sabbath bee not kept as a *rest of sleepe*)

h Mar. 26. v.
40. 41.

shee would have the people to stirre up themselves, and assist the supplications of the Minister, with that *patheticall* ejaculation (so often used by our Saviour, that hee is therefore, as many thinke call'd *Amen*ⁱ) that so their desires burning together in one flame may ascend the *swifter* with *multiplied* wings to heaven*.

God makes not his construction of our praier by their *length*, but by their *ardencie*. The *Pharisee* will for a pretence make *long* prayers.^k And the *Heathen* think to be heard for his much speaking, ^lthe *strong* cries of Christ were *short*, yet *earnest* ones,^m and so are the *ejaculations* of the faithfull. ⁿThe *hottest* Springs send forth their waters by *E-bullition*,* *Devotion* is the length, and *faith* the eloquence of our prayers. They are like *Coin*, 'tis not the *bulke*, but the *Image* stamp't upon them, and the *excellencie* of the metall makes it *currant*. One golden *line* that hath passed through the *Furnace* of a devout heart, is of more value then a whole sheet of dull and *lead*en thoughts. Wee are *Petitioners* for our wants to God, and not *Interpreters*. Wee doe not pray to expound our will to him, but to make an *attonement* with him, to pacifie him, to please him, that so wee may put a holy engagement upon him to fulfill his promise in fulfilling our desires. And if God be to be *pacified*, not *instructed* (*Non est necessaria longa narratio sed bona voluntas*) there is no necessity of a long discourse, but of a good affection.

To put a period to this Argument. I should think

ⁱ *Apocal. 3.*

^{24.}

² The same may be said for the other Responsals.

^k *Mat. 23. 14.*

^l *Mat. 6. 7.*

^m *Heb. 5. 7.*

Luke 22. 41.

ⁿ *Luke 18.*

^{13.}

* *Eructabunt labia mea.*

Psal. 49.

^{171.}

Orus imp' cry.

super Mat.

Hom. 13.

thinke them *indiscreetly* scrupulous that should leave the outward communion of the church for some inconvenient *ceremonies* * and tis more blameable to separate from the maine substance of Gods worship. *His house is the house of prayer*, and shall we make it a house of preaching onely? that were to be *all eare, all hearing*, (no mouth no heart) which is the Apostles *mon-* *ster* in the Church.

I cannot tell whither I should more pittie or wonder at those men, that pretend a *transcendent* love to *truth* and *unitie*, and yet effect an *unreasonable* diversity in the *formes* of their devotion. When a good head looks awry, the *best* ornament is the *greatest*, and the most *unseemly* deformity.

The *Pythagoreans* set a brand upon the *Duall* number, because it was the first that durst depart from unity. * But all this must be fathered upon the *jealousie* of a tender conscience, whence I take this observation, that no men may preserve their Christian liberty (about things indifferent) so intirely as those, who are obedient to the *Authority* that order them; for these men confesse them alterable, and therefore as the discreet hand of *government* shall wind these strings *up* or *downe*, they can omit or use them without reluctancy. Whereas on the other side, those that *straine at these gnats*, doe so *entangle* their consciences with *needlesse* scruples; * that the things, which are acknowledged by

*Postant a
etiam delict
multat sicut
per amorem non
recte precipi-
untur Beza ep.
ad quosdam
Anglic. Ec-
cles. fratres.*

*1 Cor. 12.
o Rom 16. 7.*

*The Apostle
will have us
marke those
that cause di-
visions as
well as those
that cause
offences.*

** Some men,
to satisfy
their weak-
nes doe rob
themselves of
their christian
liberty.*

*Nam ubi semel
se in laqueum
conjecerunt
conscientie,
longum est in-
extricabilem
labirinthum
ingrediantur,
unde non fa-
cile possea-
ritur pater
eye vid. Calo
instit. lib 3.
cap. 7 § 7.*

themselves, to be *indifferent* in their owne nature become dangerous and unlawfull to be used by them, and so with *striving* for it, like birds in the lime twigs, they doe the more loose their libertie. *

* Non solum
spectare debes
quid proximo,
quid ecclesie,
& quid hono-
ri Christi con-
ducatur: sed et
iam providen-
dum est, ne
prætextu li-
bertatis, soli-
dum & ince-
ram libertatem
christianam a-
mittas. Pet.
Mart. ubi su-
pra.

But let me expostulate with you a little further. Doe we not assemble together in Gods *house*, in Gods *name*? Are not our prayers *collected* gleaned out of Gods word? are not ma-ny of them very occasionall, and all put up in and through Jesus Christ? Doe they not aime at Gods glory, and our owne *salvation*? What is the scandall you take yet against them? If you thinke mee too much *wedded* unto *Liturgies*, I'll assure you, 'tis not my *superstition*, but my pious *constancy*; for I know in some cases we must *tolerate* a *blcare-eye* and other blemi-shes that are *pardonable*: 'Tis no lesse then the *crime* of adultery, that can make a divorce le-gitimate. * But that is a businesse of Gods own *institution*, this of *mans*; And therefore, though I acknowledge it good and lawfull, usefull and effectuall (in the kind,) yet I am not so insepa-rably devoted to it, as to Gods immediate or-dinance. I should bee more indulgent unto *all these* words, (the devise of man) then *S. Paul* was unto *some men*, (the worke of Gods hands) If I should not wish, that *those* were cut off *that trouble you*.

Levit. 14. 30.

Ec. was tainted with the leprosie, and the plague spread in
the



the wals thereof, the Priest had an order from the Lord to view it. And upon discovery of the infection, hee was to command them to take away the stones in which the plague was, and put other in the r places, and to cause the wals to be scraped and plaistered with other mortar. And if (after all this) upon the Priests review, the plague had not spread in the house, hee verf. 48. was to pronounce it cleane, the plague was healed. But if the plague brake out againe after the Priest had caused it, to be swept and garnished, as aforesaid, then the Priest was to demolish it, and the ruines thereof were to bee carried forth out of the Citie into an un-
 cleane place: for it was a fretting leprosie. So I verf. 43. 44. 45. may lay of the old Roman Liturgy. It was a leprous house, the plague was spread in it: but our wise Reformers purg'd it from all appearance of infection. They picked out all the stumbling stones of Idolatry, those bricks (the workmanship of the spirit of infernall bondage) were broken downe, and their Roome was supplied with hewne and well polisht stone, the wals were scraped and cleansed from the dust of superstition, and new plaistered with well tempered mortar. If after all this paines, the plague should appeare to spread againe in it, I should submit to have it rendered as inhabitable as the torrid Zone that no soule, no affection of our Communion, may lodge in it. That the leaves thereof may be shut up and have a seale stamp upon them, that may marke out their infection; that the contents be never understood amongst us, but by that *fatal* *super* *scrip* *tion*

tion (usually affixed to those doores, by which the destroying Angel's entred) *Lord have mercy upon us.*

But I must tell you, that although you have *visited* this body your selfe, and brought it to *Priest* after *Priest* to be reviewed, and accus'd it of many *plague-sores*, & *prickt* those sores as deepe as your *charity* would suffer you; yet hitherto no *corruption* hath appeared, and therefore 'tis to be judged *cleane* by law, and to enter into the *holy Campe*.

If we doe find some defects in it, we must consider the *Compilers*, were no more inspired then our selves. They had many *wounds* and *sores* to heale, and those very *old* and *deepe festered*; and therefore no marvell if upon the *sudden healing* the *skin* was a litle *contracted* and *tuckt up* with *wrinkles*. A man driven with *sicknesse* and *desperately distast*d, will admit and *embrace health*, though attended with *deformity*. When you view the *scarres* in this body, you should looke backe upon the *sores* that caus'd them, and learne to be thankfull for the present *soundnesse* to which it is restored. Before, the people were led to hell *blind-folded*, by the way of *superstition* and *idolatry*, understanding nothing of their devotions, but the *number* of the *beads* they prai'd by: but now your hearts are made *acquainted* with their owne desires (which theirs in a manner were not) & you know *what* you doe, and *wherefore*. The *vastnesse* (besides the benefit) of this *alteration*, may seeme to make some *small defects* *pardonable*.
 Though

Though *Rome* was not built in a day, shee was soone pull'd downe here; That alone was a worke of wonder, though the *structures*, built upon her ruines, wanted more of that *state* and *comelinesse* which is desired. Bee but *candid*. in your interpretation of them, and there are no *blemishes*, but are more tolerable, then a violation of the sacred bond of peace; for the untying of the *girdle* of Christs Spouse is a great step to her *deflowring*.

The time will come, when the Church shall ascend up to the *Mount* of God, like our Saviour, and be *transfigured* in her devotions, til her face shine more gloriously then the face of *Moses*, but to forsake * her is not the next way to further, and hasten her ascension. Is there still that *Antipathy* betwixt you, that either your selfe or this † book must be banisht from the holy Congregation. I desire you would take up a serious resolution to bethinke you, and not suffer your selfe to be transported or misled by fancie: Sense is apt to be deluded, being so much subject to fallibility, looke with a single, sted-fast, and discerning eye, before you give your judgement. If you discover any spots that are assuredly plague-tokens, you have just cause of feare administred, and a firme ground raised for your removall. But if not (I beseech you) remember the words of the Apostle, Heb. 10. 23, 24, 25. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and to good workes: Not forsaking the assembling of our selves together, as the manner of some is: but exhorting one another. Surely the Apostle, or the spirit that directed him, foresaw what strange opinions you would dwell upon,

or

* Præstat te,
bæter, ne ob-
litæ sanctio-
re subdactæ.
--extra san-
ctiorem per-
manentes non
emendabitur
quæ displicent
tuo vix con-
cessæ retinebi-
tur. Quod si
ad guerna-
culæ ecclesiæ
sedecis spes
est multæ, et
non omnia
p. sic corrigi.
Pet. Mart.
Amico qui-
dam in An-
gliam inter
epistolæ ad
sciam loc.
com pag.
1. 27.

† Booke of
Common
Prayer.

or else hee could not have brought this *peece* so home to your very threshold; yet I am perswaded no man presse the footsteps of the Apostle, in the *former part* of that exhortation, with a more upright foot then your selfe: but take heed your foot slip not in the *latter*, and so deceive you; for if you take a *fall now*, your bones will feelee it, and make you com-
plaine hereafter.

Iob 10. 11.

To conclude, those may make *sweet* musicke that play by booke. And it was the water of a *standing poole*, which was troubled, by the descending of an *Angell*, and received the *gift* of healing. No man when he hath drunk *old wine* desires new,^a (if his palate be as well affected as our Saviours) for he saith the *old* is better. Looke not after a *new* vintage when the Church hath preserved *old* bottles of spiced wine for you.

a Luke 5. v.
39.

b Cant. 8. 21

In his Church God breaks'to us *the bread* of life: in our private houses we are indeed, under *Gods Table*, but there we can find *fragments* onely, some *few scattered crumbs* of his spirituall refection: As long as I have my *teeth* to chew it, I care not much for having my bread *grated*: I am sure Gods *ordinances* are *wholsome* for me, if I have but a *heart* to receive and *pouder* them, and therefore I will take my *portion* thankfully, as God *distributes* it in his *ministry*; And Lord, evermore give me this bread.

Now the God of all grace, who hath called us into his eternall glory by Christ Iesus, who also is able to build you up; direct you, make you perfect, stablsh, strengthen, settle you, which is and shall bee
the prayer of

a Pet. 5. 10.

Your assured Friend, and servant
in Iesus Christ. L. W.

FINIS.

An Appendix



AND now by way of an *Appendix*, I thinke it not amisse to set downe, with what zeale and paines this Liturgy hath beene compiled, with what thankfulnessse received, and to what good purposes it hath been alleaged by good Protestants. For the framing of it.

Wee read that those which were appointed by King *Edward 6.* and his Councell to compile the *Common-Prayer-Booke*, had as well an eye and respect unto the most *sincere* and *pure* Christian Religion taught by the holy *Scriptures*, as also to the usages of the *Primitive Church*: * (and so guided went on) to draw and make one convenient and meet order, rite and fashion of *Common-Prayer* and *Administration* of the *Sacraments* to bee had and used within this his Realme of *England*, and the dominions of the same. Who after most godly and learned conferences, *through the aid of the Holy Ghost* with one uniforme agreement did conclude, set forth, and deliver unto the Kings Highnesse a booke of *Common Prayer*, &c. which being exhibited by the King to the Lords and Commons in *Parliament*, *Novemb. 4.* 2 *Ed. ann.* 1548. they considering the godly

G

prayers,

Acts and Mon. printed *London.* 1631.
vol. 2. f. 660.
* They did not make the Masse booke their rule: and it doth not symbolize so much with that Popish form, as the Testament of *Boza's* translation doth with that of *Römeres*, and yet that is not a sufficient ground for us to dislike and reject it.

prayers, orders, &c. and the altering those things that were altered, and retaining those things, which were retained in the same; as also the honour of God, and great quietnesse which should by the grace of God ensue, &c. gave his Highnesse lowly and hearty thanks, and prayed him, it might be enacted, &c. And page 667. Col. 2. lin. 20. In an answer to those insolent demands of the Rebels of *Devonshire* against this forme of Religion, the King saith thus: *Whatsoever is therein ordered, hath been long debated, and consulted by many learned Bishops, Doctors and other men of great learning in this Realm* concluded, *In nothing was so much labour and time spent of late time, nothing so fully ended.* Now that you may not doubt of the aime of the King and his Parliament: consider, 1. the Kings sincerity and constancie, in that speech to the Rebels, moving against an act of Parliament, pag. 668. Col. 1. *What is our power if Lawes should be thus neglected? Yea what is your safety, if Lawes be not kept?* And for his piety, wee read of his purpose to abolish popish Religion, and reforme the Church according to the word of God * at his first entrance to the Crowne, and his speech, *Act. & Mon. p. 667. Col. 2. lin. 51.* discovereth his zeale in the execution: *If any wise, saith he, we could advance Gods honour more then we doe, we would doe it.*

And that the Parliament was zealous to cut off both root and branch of Popery, that not

a. Mortuo
Henrico Regi
Angliae Edo-
ardus ejus fi-
lius de consilio
tutorum &
maximo Edo-
ardi Ducis so-
werfetenfis
amici sui,
ac Thoma
Cranmeri
Archiepiscopi
Cantuariensis,
& totius
Angliae prima-
ris pontifici-
um religionem
abolere, &
ecclesias juxta
verbum deire-
formare statu-
it. Orat de
vita & obitu.
Pet. Marty-
ris.

so much as any shadow or footstep of it might
 remaine. Wee may collect from letters sent
 by ^b the whole Vniuersity of Cambridge, to ^{in hoc Parli-}
 the Lord Marquesse of Northampton. And as for ^{amento (nisi}
 the diuines intrusted with the composing of it, ^{valde fallimur}
 you heard before, out of the booke of martyrs, ^{veram Religio-}
 they had respect herein, unto the most sincere and ^{enem restitu-}
 pure Christian Religion taught by the holy scrip- ^{tur. Divinum}
 tures. And how this should become guilty of ^{perfectū consi-}
 so much poperie now, that was so cleere and in- ^{lium, & me-}
 nocent then I cannot imagine, unlesse wee have ^{una Deum ro-}
 more zeale, more knowledge, take more paines ^{gamus omnes}
 and have a better touchstone then they had to ^{ut nevestigium}
 try it. ^{quidem populi-}
^{ex fecit in ulla}
^{parte Religio-}
^{nis, quacumq;}
^{illa fuerit, am-}
^{pius resideat.}
^{The true sub-}

If we descend to *Qu. Maries* dayes. The Arch-
 bishop of *Camberbury*, assisted by *Peter Martyr* (not
 guilty of the least graine of poperie) and some other
 offered to defend the doctrine of the booke of
common Prayer, both by Scriptures and Doctors. ^{face.}
^{c. 41. Mon. vol.}
^{3. p. 18.}

It should have needed no great defence, if it had
 been so popish as is pretended. *Calvin* to the Lord
 protector of England. *Quod ad formam precum &*
Rituum Ecclesiarum, valde probo, ut certa illa extet,
a qua pastores in sua functione discedere non liceat.

To which I might adde the approbation of *Bu-*
cer, Grindall, &c. ^d And it should seeme *Qu. Mary*
 and her adherents could not sympathize with it, ^{See the De-}
 for in her dayes, the act by which it was autho- ^{sensitive vindi-}
 rized was repealed, and that with no great con- ^{cition, pa. 5.}
 tentment to the Protestants, if we may beleue ^{6. 7. 8.}
Q. Elizabeth of blessed memory, and her Par-

In the beginning of the Act for the uniformity of Common prayer, bound up before the Booke of Common Prayer.

Read the proclamation for Authorizing, &c. before the Booke of Common Prayer.

liament, which tells us it was taken away in the fifth yeere of the raigne of Qu. Mary to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion? Whereupon it was againe established by Act of Parliament. And King Iames of famous memorie tells us concerning this businesse: *We found mighty and vehement informations, (such as those in these present times) supported with so weake and slender proofes, as it appeareth unto us and our Councell, that there was no cause why any change should have been at all in that which was most impugned, the booke of Common Prayer, containing the forme of the publike service of God here established, neither in the doctrine which appeared to be sincere, nor in the formes and rites, which were justified out of the practice of the primitive Church. Notwithstanding wee thought meet, that some smal things might rather be explained then changed, not that the same might not very well have been borne with by men, who would have made a reasonable construction of them: but for that in a matter concerning the service of God, we were nice or rather jealous; that the publike forme thereof, should bee free, not onely from blame, but from suspition, so as neither the common adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church, be able to take the least occasion of cavill against it. Thus that oracle of wisdom. And how should we thinke that service guilty of any known popery, in King Edward 6. his time, when wee fin*

this

this clause in their Letany. *From the tyranny of the Bishop of Rome, and all his detestable enormities, from all false doctrine, &c. good Lord deliver us.*

And although this clause was left out in Queen Elizabeths time, perhaps for avoyding of scandall: yet in one of the prayers of our publike Service^e wee still pray unto God, to root out that Babylonish and Antichristian Sect, and to cut off those Workers of Iniquity, whose Religion is rebellion, whose faith is faction, &c.

Prayer for
the 5. of Novemb.

And surely a Liturgy, that directeth us to pray thus, carries not a Pope in the belly of it. But I

should rather incline to the opinion of Mr. Burton, that the Innovation, alteration, and dashing out

Mr. Burtons
Apol.

of some of the prayers of our Liturgy, was a

signe of some dangerous plots to change the Orthodox Religion established in England, and to bring in Romish superstition in the roome of it.

And to him I shall joyn this opinion of Mr. Prin concerning this Booke of Common Prayer.

In his Anti-arminianisme, wherein seven Anti-Arminian Orthodox Tents are evidently

Mr. Prin his
Anti-Arminian,
Edit. 2.

proved; their seven opposite Arminian, (once popish & pelagian errors) are manifest-

ly disproved, to be the ancient, established undoubted doctrine of the Primitive and modern

Church of England. So in the title of his book. Then alleadging the Booke of Common Prayer

(saith;) In this Booke of Common Prayer established by Act of Parliament in our

Church; there are sundry passages to prove these

, these severall Anti-arminian positions. See
 , page 21, 22, 23, 24, 25, 26. And concludes thus:
 , you see now by all these premises, that these
 , our Anti-arminian, not their opposite Armi-
 , nian assertions, are the apparent and resolved
 , doctrine of our *Common Prayer Booke*, compo-
 , sed by the first *Reformers* of our Church, who
 concurred *wholly* in opinion with us; Therefore
 they must needs be the undoubted, the establish-
 ed, the received doctrines of our Church. Thus
 that learned man, where I desire the Reader at
 least to beleeve Mr. *Prin* (of whom the world
 is so wel perswaded) that he is not guilty of the
 least tang of Popery) I say, beleeve *him*, that
 those which composed our *Com. Prayer Booke*
 concurred *wholly in opinion with us*; and therefore
 wee need not have a suspition, that they give us
 Rats-bane in our prayers. To him I may adde a
 Booke put forth since the sitting of this honou-
 rable *Parliament* (which I pray God to direct
 and prosper) by *Fran. Taylor B.D.* Rector in *Clap-*
ham in Surrey, 'tis dedicated to Sir *Edward De-*
ring, and beares this title: *The faith of the*
Church of England, concerning Gods worke on mans
will, wherein he proves all these severall points
 against the *Arminians* out of the prayers of our .
Liturgy. Gods omnipotencie in our conversion.

He gives the
 Book of com-
 mon Prayer,
 the first place
 amongst the
 Authentick
 Records of
 the Church,
 as he calls
 them.

Gods speciall grace. Gods worke in Infants.
Giving of internall grace to men. The internall effect
of grace.

The Purification of the heart.

The

The externall effects of grace.

Gods governing us.

Gods preserving us in godlinesse, and from sinne.

The progresse of the Regenerate.

Gods grants. Other proofes he might have produced for our own *insufficiency*, as the *Collect* for the second Sunday in Lent, &c. and likewise for the confirmation of, almost all, our *Doctrines* against *Papish* & *Arminian* errors. And indeed neither our *Homilies*, nor our *Articles* are so good, so inviolable evidences of the Churches doctrine, as her *prayers*: for we see what *glosses* and *Comments* ^{i Sancta clara.} both *Papists* and *Arminians* ^k can make upon ^{k Mort.} those of the first sort to countenance their assertions, but 'tis not possible any man should so befoole us out of our devotions, as to make us believe, we did not understand the sense and meaning of our prayers. And therefore it were good Christian policy to retaine our formes of prayer, though it were done only upon those grounds, upon which, saith *Smectymnus*, ⁱ set and imposed forms were introduced, which was not, saith he ^{i Answer to the Remon. pag. 7.} (how truly let the defence of the Remonstrance witness) *untill the time that the Arian and Pelagian heresies did invade the Church*, and then, because those Heretikes did convey and spread their poyson in their formes of *Prayer*, and *Himnes*, the Church thought it convenient to restraine the liberty of making and using publike formes. And for as much as too much poyson may be vented this way; and in the

the opinion of some hath beene, and is in these present times, I should thinke it would not bee amisse to retaine the use of this *Liturgy* amongst us, that it may be as a standard to regulate the rest of our devotions.

This booke hath beene accused of *swearing* often, though many that have as good eares, and have beene as diligent observers of it, as others could never heare it, but I never knew that it had beene convicted of *perjury* before, that the *testimony* of it should now grow invalid amongst us. But whether it be fit, that that which hath beene alleaged so often as good evidence for our *Doctrines*, in *Queene Maries* dayes against the *Papists*, in our owne times against *Arminians* and *Innovators*, whether it be fit, I say that this without any fault committed (for its owne part) should now be arraigned at the Bar of *life and death* (I will not say as our late Sovereigne does ^m upon the *frivolous* suggestions of any *light spirit*, but) upon so weake an accusation, and be as it were, condemned before it can be heard speak for it selfe, whether this be *justice* I leave to every wise and indifferent Reader to consider. But for my part I must say Amen to that curse, that hath beene lately sealed by so very great Authority * *Cursed shall hee be that removes the ancient Land-markes*, and let all the people say Amen. What is the ancient Land-marke of *England*, but our Lawes and Religion, (which containes as well *facienda* as *credenda*, and

* Babilons
downfall.
published by
order of the
honourable
house of
Commons.

and hath as well the Liturgy, as the Articles and Homilies for her Boundaries;) and therefore if any man shall remove this Land-marke, cursed shall he be, of the Lord cursed; and let all the people say, Amen.

And although the Author of that Booke intituled *Christ on his Throne*, thinks it enough to startle Christians (as he termes it) that this is an extract out of *Romes* Latine Service; yet hee might remember how himselfe seemes to unfold, that command given us, *to come out of Rome*, by our having no Communion with her idolatrous service; And hee needs not recant that exposition; for the best protestant Divines unanimously professe to renounce, & nothing of that Church, but her errors, her contagions, her corruptions, her idolatry, superstition and tyrannie: And albeit these would not permit us to abide joynd with her in Communion, and the outward exercises of Religion; yet even these never removed us from a purpose of persevering constantly in those things, which she hath, that are good, as we learn from that learned and famous Doctor *Rivet*.

If, as some affirme, the Surplice, Crosse in Baptisme, kneeling at the Sacrament, standing at the Creed bee popish drosse, Romish superstitious Ceremonies, this indeed might breed a quarrell against the Rubrick: but to take this occasion to vent our disaffection to the prayers, is to make a quarrell against them. A wise man will not rent his

H

clothes,

n Case 6. p. 23

o Ibid.

p Iuel Apol.

Eccles. An-

glio. p. 88.

c. c. Mr.

Calvin. l. 1.

flit. lib. 4. c. 2.

S. 9. Dr. Ri-

vet. Cathol.

orthod. tom. 1.

Tract. 2.

quæst. 2 page

289.

q Varie ipso-

us (Ecclesiæ

Romanæ)

barrefes, Ido-

latra multi-

plex, & hor-

renda Tyran-

nia, nobis mi-

nime permise-

runt ut cum

ea, in religione,

& exercitio

consuevit per-

maneremus,

quamvis nun-

quam nos di-

moverint a

proposito, con-

stanter in eis,

qua et ipsa

bona habent

perseveranda.

Riv. loco cita-

to. See Hooker

Eccles. pol.

l. 4. § 7. ad fin.

Christ on

his Throne.

fig. 24.

clothes, though he rips off that lace that is offensive. And truly, I am verily perswaded, that if those offences found in the common-Prayer Booke (which are complain'd of , as so many Grievances and pressuress upon mens consciences) I say, if they were rightly scanned and weighed in the ballance of an impartiall judgement, even by no other then Mr. *Calvins* owne distinction wee should find most of them, deserve rather our neglect then our consideration.

Pr. London
1634.
in folio,

Heare what that judicious man and notable instrument of Reformation saith. In his third book of *Instit. chap. 19. sect. 11.* translated thus by *T. N.* If thou doe any thing by unseasonable lightnesse, or wantonnesse, or rashnesse, not in order, not in fit place, whereby the ignorant and weake are offended, that same may be called an offence given by thee: because it came to passe by thy fault, that such offence was stirred up. And it is alway called an offence given in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise, not evilly done, nor out of time, is by evil will, or by some wrongfull maliciousnesse of mind, drawne to occasion of offence. For in this case was not offence given, but these wrongfull Construers, doe without cause take one. * With that first kind of offence none are offended but the weake; but with this second kind, some natures, and pharisaicall scornefull heads are offended. Wherefore wee shall call the one the

* And upon
whom shall
that we light
in this case.
Mat. 18. 7.

the offence of the *weake*: the other (*the offence*) of the *Pharisees*: and wee shall so temper the use of our *liberty*, that it ought to give place to the *ignorance* of the *weake* brethren, but in no wise to the *rigorousness* of the *Pharisees*, thus farre Mr. *Calvin*. Now let this, of that *worthy* mans impannelling, be the *lury*, and we will joyne issue, and proceed to a tryall, even our *Adversaries* being judges. Where, is the *lightnesse*, where is the *wantonnesse*, the *disorder*, the *unseasonablenesse* that gives offence in our publike forme of prayer? Can you charge any of these crimes, upon the glorious *Reformers* of our Church, which composed it; or upon the numerous company of Orthodox and grave pastors that have constantly used it? I doe verily beleeve you will not, you cannot. But if you aske me, where the *evill will*, the *wrongfull maliciousnesse of mind*, *wrongfull Construers*, *sowre natures*, and *pharisaicall scornfull heads*, which draw things by misconstruction to occasion of offence: If you aske where these are, I am loath to be rash in judging; yet I thinke (if a tree may be knowne by the fruits, I could goe neerer to give you the description of such an one in a few characters. Let the Reader look over the Book of grievances, and tell me if he cannot easily discover occasions, very poore occasions snatcht at, to vilifie, scorn and jeere our sacred Liturgy.

To give you but one instance: In *Churching* of women, when the Minister hath said, *O Lord save this woman thy servant*; the Clarke answers,

which putteth her trust in thee; would any head imagine (besides L.H'es) that the Clarke tels the Minister, the woman putteth her trust in him, or when the Minister saies, *Bee thou to her a strong Tower*; would any man, that hath so much as common sense, suppose that this saying had reference to the Clarke; as if hee were to bee a tower to her? 'Tis an old caveat, *Noli ludere cum sacris*. Our Saviour calleth them swine that will turne, and rent those, that have cast pearles before them. If men would have us comply with them, let them lay aside their *maliciousnesse*, and *sinister interpretations*, and make their *ignorance* and *weaknesse* their *plea* to draw us, which are like to bee the strongest, and (in Mr. *Calvins* opinion) should be the only motives.

Now for as much as the Idolizing of our *Christian liberty*, (and not the Idolizing of our *Liturgy* only) is the maine ground of these, and many other jarres, I shall for the conviction of some, the satisfaction of others, and the moderation of all, adde the opinion of some learned and judicious Divines, (& such as are, as I thinke beyond exception) to this purpose: first

Herein also many men doe erre, because as though their liberty should not bee sound and safe, unlesse it had men witnesses of it, they doe indiscreetly, and unwisely use it. By which unseasonable using, they many times offend the weake brethren, (so that there is offence on one side as well as on the other, which is now a dayes not considered, as if but one sort of men could

could be offended. You may see at this day, some which thinke that their liberty cannot stand, unlesse they take possession of it by eating of flesh on Friday. I blame not that they eat, but this false opinion must be driven out of their minds. For they ought to thinke, that by their liberty, they obtaine no new thing in the sight of men, but before God, and that it standeth as well in abstaining as in using. If they understand, that it maketh no matter before God, whether they eat flesh or egges, whether they weare red or blacke garments, that is enough. The conscience is now free, to which (and not so much to the outward man) the benefit of such liberty was due. Therefore although they doe afterward abstain all their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. Thus M. Calvin, which speech of his, if it were well considered and digested, would put an end to the controversies about kneeling at the Sacrament, and almost all other differences of that nature amongst us. The other Author I promis'd is Doctor Saunderson, * whose words are these.

* Serm. 1. Pet.
2. 16. § 19.

This we must know, that as it is *injustice* to condemne the innocent, as well as it is *injustice* to cleare the guilty, and both these are equally *abominable* to the Lord, (*Prov. 17. 15.*) So it is *superstition* to forbid that as sinfull, which is in truth indifferent, and therefore *lawfull*, as well

• Mat. 15. 9.
1 Cor. 7. 35.

as it is *superstition*, to enioyne that as necessary which is in truth indifferent, and therefore Arbitrary. Doth that heavy woe in [Esa. 5. 20.] appertaine (thinke ye) to them onely, that out of profanenesse, call *evill good*, and *nothing at all concerne them*, that out of precisenesse call *good evill* Doth not he decline out of the way, that turneth aside *on the right hand*, as well as hee that turneth on the left? They that positively make that to be sinne, which the Law of God never made so to bee: how can they bee excused from Symbolizing with the *Pharisees* and the *Papists*, in making the narrow waies of God, yet narrower, then they are, in *teaching for Doctrines mens precepts*, and casting^b a snare upon the consciences of their brethren? If our Church should presse things as farre, and upon such grounds, the one way, as some *forward spirits* doe the other way; if as they say (it is a sin to kneele at the Communion), and therefore we charge you upon your consciences not to doe it,) so the Church should say (it is a sinne not to kneele, and therefore wee require you upon your consciences to doe it) and so in all other lawfull (yet arbitrary) ceremonies; possibly then the Church could no more bee able to acquit her selfe from encroaching upon *Christian liberty*, then they are that accuse her of it. Which since they have done, and she hath not, shee is therefore free, and themselves onely guilty. Thus that judicious Divine solidly, and moderately.

As

The Appendix.

51

As I am of *Peter Martyr's* opinion on the one side, *Nec esse videtur christiana pietas, tantum audere, ac velle consequi, quantum per leges licet,* (for all things are lawfull, *1 Cor. 6. 12.*) *Si quidem nonnunquam oportet fratrum causa* (but not for false brethrens sake,) *de jure suo cedere, praesertim in iis rebus, quae pro indifferentibus habemur.* So on the other side I must hold with *Calvin* *Habemus & necessitatem vindicandae libertatis, si per iniquas exactiões pseudo apostolorum, ea infirmis in conscientijs periclitatur.* And never was Christian liberty in greater danger amongst us then now, when not onely the crosse in baptisme, the Surplisse, receiving of the holy Communion kneeling, &c. but also * *Gownes, Cassocks,* long cloakes are reputed sinfull amongst us, for pious worthy men are upbraided in the streets (nay some are not spared in the time of divine service) as if it were a sin, and consequently a shame to weare them. I am sure *S^t. Paul* teacheth another doctrine, *1 Cor. 6. 12, All things are lawfull unto me, but all things are not expedient:* things indifferent, are lawfull, though they be not profitable. All things are lawfull for me, but I will not be brought under the power of any. And I would faine have any man resolve me, whether they be not equally in bondage under the power of things indifferent, as well those that thinke it a sinne to use them, as those that thinke it a sin to omit them.

Calvin affirms against the Anabaptists, that one maine use of politicall administration is

Ad Eccles. Arg'or. ad finem loc. com. pag. 1039.

Instit. l. 1. c. 19 §. 12.

** Nam ubi se- melle in la- queum con- cernit consi- entia, longum, & inextrica- bilem Laby- rinthum ingre- diuntur ut su- pra.*

ut inter Christianos publica religio facies existat.

*Ibid. c. 10.
§ 6.*

*Ibid. c. 10.
§ 15.*

*In confes. fi-
deli c. 5. §. 16.*

And he tels us, that there is some Authority requisite in the Governours of the Church, that they may bee able to order it aright. Whiles he disputes against the tyranny of popish prelates, he saies, *Si veri essent Episcopi*, he would grant them, *Aliquid autoritatis, non quantum sibi postulant sed quantum ad notitiam ecclesie rite ordinandam requiritur.* And els where he tels us, that some constitutions, *quae ad spirituale regnum videntur pertinere, legitime habende sunt, ut dei verbo consentaneae.* The reason is found why those ruies of our superiours touching the use of things indifferent are to be obeyed, because (as Beza saith,) *Ensfundat constitutiones, quod attinet ad finem & fundamentum, nempe generale illud decorum, quod nobis observandum praecipitur divinae sunt ac caelestes.* And although, if we respect the speciall forme, they are humane and mutable, and doe not per se proprie obligare conscientiam, yet *Si quidem probae et iustae sunt, haecenus nos illis obligari ut ecclesiae adificationi cedat & offendiculum vitemus.**

* Not those which are obedient to Authority, but the refractory should be reputed scandalous.

See the imitation of Christ lib. 1. c. 9.

Smeckynnus tels us, many consciencious men have conformed to ceremonies upon this ground as supposing that Authority did not make them matters of worship, but of order and decencie; and thus they satisfied their consciences in answering those Texts, *Col. 2. 20. 21. 22. Mat. 15. 9.* From whence we may gather thus much.

1. That Authority may command. 2. That consciencious men wil obey. 3. That conscience may be satisfied about things indifferent. And I hope this may satisfie the Reader. *Finis.*



The Parallel Surveyed.



Here was a Booke brought lately to my hands bearing this Title, *A Parallel, &c.* And though it be but a *contingent* line drawn over our Liturgy (for he professes he doth not write against that *) yet I make no question, but I shall even by this, find out the right Meridian of Gods pure worship, without enclining to the East of Innovation, or declining to the West (the night) of superstition.

The Protestation Protested is mistaken, that call it a parallel between the English Liturgie and the Masse book; for it is the Scottish, &c.

The whole Booke I will reduce to three heads. 1. Somethings that seeme to make against our Liturgie. 2. Somethings that make for it. 3. Some grosse errors and abuses discovered. I shall answer and cleare the first sort of things, take the benefit, or advantage of the second, and joyn with him in the condemnation of the third, following the method of the Author. And first, of that which seemes to make against the English Liturgie.

First, he saith, the Papists call their Masse by the name of Service and Liturgie, *Cap. 1. p. 1.*

I answer. They call a Bible, a Bible; the Scriptures, they call the Scriptures. The Apostle accounts him a proud, ignorant foole, that delights in strifes of words. *1 Tim. 6. 4.* The contention about *suaviores* & *humiores* was a matter of greater consequence. Besides the word Liturgie is a wholesome word, even as *1 Tim. 6. 3.*

I

word

The Parallel Surveyed.

world of our Lord. *Luc. 1. 23.* As soone as the dayes
 τῆς λειτουργίας, the dayes of his *Liturgie*, or ministrations
 So that to stile the forme of Gods publike worship
 a *Liturgie* or Service, is very sound and consonant
 to the Scriptures.

Pag. 1.

But, 2. The Prelatical men call their *Liturgie*
 the Masse, see *Pocklington*, &c.

Answ. So they have called the Communion *Table* an *Altar*, the Presbyters Priests, the Lords Sup-
 per a Sacrifice: We must not conclude from hence
 a necessity of abolishing the things, but a conveni-
 ence to redresse the language.

Pag. 2.

But from the words, our Author passes to the mat-
 ter, and telleth us that our men approve the matter
 of the Masse.

Answ. Wee must distinguish of this matter. All
 good matter in the Masse (or else-where in that
 Church) the soundest Protestants will allow, and
 embrace, as I shewed before out of Doct. *Rivers*. And
 I must say they are of a very hard *believe* towards
 our Saviour, that think no good thing can come out
 of *Nazareth*. If M. *Rogers* had beene of that opini-
 on, he would not have translated those books of the
Imitation of Christ, made by a *Monk*, into English. *Lu-*
ther was a Monk too, and his principles of Faith and
 Devotion hee learn'd from *Rome*, and of them hee
 lost none, save the corruptions. Shall wee be asha-
 med to acknowledge him, or to make use of his
 Writings, because of his extraction? The Author
 himselfe seemes to be of the opinion, that 'tis not
 necessary a prayer should bee therefore altered,
 because it is taken out of the Masse. For speaking
 of

If the Author
 think nothing
 can be good
 which smels
 of the Masse,
 in what esteem
 shall his book
 be.

of the fourth Preface of Pentecost, hee concludes *pag. 41.*
thus: What here our Booke changes is of their
meere pleasure, without any necessity. 2. If some
amongst us (going beyond our Liturgie and so a-
gainst it) have returned like Dogs to the vomit, and
resum'd into their practice or opinion the corrupti-
ons of the Masse, they are of age let them answer
for themselves.

We are enformed further that the Papists do ap- *pag. 1.*
prove the matter of our Liturgie, and therefore sure-
ly it cannot be very sound, &c.

Answ. So they doe the matter of the Creeds and
the Scriptures: are they the worse for that? A truth
is never the worse for having the devils attestation
to it. 2. I must tell you, that, although Pope *Pius 4.*
gave his faith to Queene *Elizabeth* of blessed me-
mory, that he would confirme the *English Liturgie*
by his Authority, yet it was but upon this condi-
tion, that shee would joyne her selfe to the Romish
Church, and acknowledge the Primacie of the
Chaire of *Rome*. The Pope will promise and doe
much too for a Crown, and that this was his ayme,
appeares not onely by the condition of his promise,
but also in that they of the Councell of *Trent*, being
consulted by the Popish Nobility of *England*, if it
was lawfull for them to countenance the Liturgie,
they would not give any act of their approbation,
when there was no condition of advantage pro-
pounded to them. And this doth further appeare *pag. 4.*
by that which is cited out of Doct. *Abbot. At solet*
ex indulgentia sua sanctissimus pater, quæ videntur duriora
nonnunquam concedere, quod facilius secreta sui cordis
disideria

Pag. 42.

desideria amplissimè consequatur. And the Author himselfe tells us, that the kinde Mother Church of Rome can well dispenſe with some difference, yea, with a greater variety, then is betwixt our [hee meaneth the Scottish] book and theirs, especially when upon such tearmes they may gaine subjection. I would faine know what that man of sinne in his height of pride would not doe, that his Supremacie might get footing againe amongst us. Rather then a Tenent should not acknowledge his dependancie, wee see a Lord is willing to accept of a Pepper corne only. He that will in policie dispenſe with marriages against the Law both of God and man, with Murther, Stewes, &c. may at a very easie rate dispenſe with our Liturgie, that containes nothing in it repugnant to the word of God, or the practice of the Primative Church. This is no new, nor strange thing with the Church of Rome. *Basilense consilium concessit Boëmiæ utriusq; speciei usum, modo fateremur id sibi concedi ab Ecclesia, non autem ad hoc teneri divino jure* *. That the Pope never had any such affection to our Liturgie (setting aside his then hope of advantage) appeares in that he having given many of his children licence to read the Bible, yet never allowed to any of them the use of our Liturgie. Whence we may gather that in the Popes opinion the Bible is fitter to nourish them in their Poperie then our Liturgie.

* Bellar. l. 1. de
sacr. in generis.
c. 2. §. 2.

Chap. 2.

Pag. 6, &c.

In his second Chapter, the Author descends to the parts of the common prayer, following the division that is made of the Masse. But truly, I can finde nothing in it, that ought to impeach the credit
of

of our Liturgie. For the *Ave Marias*, the *Innochio ad Altare*, &c. Let them answer who are concerned in them. But if our Liturgie have spoken evill (it was the speech of Truth for himselfe) beare witness of the evill: but if well, why should it be smitten with any slanderous tongue or pen? 2. The Author seemes to condemne some things, because they are not so ancient. If his reason be good, it will hold much stronger against any forme that shall be newly devised. 3. If superstitious Romanists have given foolish reasons for the use of many things in their Church, this cannot in equity be imputed to our Liturgie, wherein the goodnesse of every prayer (cleare in it selfe) is sufficient to justify the use of it. And hence we may see how much the fingers of humane *reason* are too short when they come to scanne the things that appertaine to God and godlinesse. The rest I leave to the judgement of the Reader.

In his third Chapter he findes no lesse then three *Chap. 3.* abuses in the Epistles. First, because against the or- *Pag. 19.* der of the *New Testament* the Epistles are set before the Gospels. 1. I know not what order he means. The word of God hath given no order (to my remembrance) that the Gospel should be read before the *Epistle* (and both cannot be read first.) If he understands that *order* of binding them up, I conceive the *Ancients* caused it so to be ordered for the dignity of the *Gospel*. And the *Church* may for the like reason order, that in the reading, the *Gospel* should be ushered in with an *Epistle*. 2. If the *Author* were put to that streight, that he should have but one part of the *new Testament*; I am perswaded that he would

preferre the *Gospel* of our Saviour, and yet I should have more charity in mee then to conclude (in his words) That hereby, The *Epistle* was contumeliously debased, but the *Gospell* superstitiously exalted.

Pag. 21.

Pag. 20.

A second abuse is, (and surely 'tis a great one) that the *Acts*, *Revelation*, &c. are stiled *Epistles*: and surely he abused the Scripture very much, that said, It was the *Epistle* of Almighty God sent to his Church.

Pag. 21.

The third abuse is, that never a full passage is read, but a shred. And I pray why? Why, because wee begin after the beginning of a Chapter. And truly he might have said as much of a Chapter, if he had pleased, that it is but a *shred* (though I dare not say so) for all men know, the holy Pen-men of the Scriptures did not divide their *Writings* into Chapters, but it was done afterwards, and we see that men have differed too in the division of them: and I see no reason, but any particular Church may appoint, what portions of Scripture she thinks fittest to be read at severall times. Now whereas he sayes there is not a full passage read, because they cut off before the end of a Chapter, I would faine have any man instance in any one *Epistle* or *Gospel*, where the sense shuts not up as fully as the 21 Chapter of the *Acts* doth. As for the *Gospel* in particular I say but two things. 1. That hee may finde better reasons for the choise of them, then conformity with *Sarum*, if hee would take the paines to consult with *Hooker* who hath abundantly answered all cavels about the *Liturgie*. 2. If there be any foolish superstitions in the heads of some men about the *Gospel*,
we

we must not so farre runne into prophaneesse, as to make the Gospel guilty of it, nor faulty for it; for upon such grounds wee should shortly have cause to abandon our whole *Bible* as well as our Liturgie.

I think there is no man will speake against the *Pag. 23.* Creed (which is produced in the next place) except *Jo. Turner* would have his inserted in stead of that which was drawne up by a Councell. For the *pre- Pag. 24.* dication (as he calls it) or Sermon, I think none can speake against it, but *Skelsford* and birds of the same feather, that commonly sing the same note too. Thus I have done with that which seemes to make against our *Liturgie*: which perhaps the Author did not intend to such a purpose, for in other parts of his book hee hath beene a good compurgator, as I shall observe in the second place.

His whole book, I may stile a perfect glasse, in which we may see, how cleane the face of our Liturgie is washed from all Popish superstitions; how decently dressed. Wee may see (to use his owne *Pag. 6.* words) how that *black body*, that most *rustie and dark piece* is cleared. And who can see this change (from darknesse to light) and not be thankfull? In the first place:

He saith of the *Homilies* of the Church of *England, Pag. 26.* they are most orthodox, and composed by the most sound Fathers of that [English] Church, since the Reformation: And why shal not the Liturgie composed by some, and approved by others of them be of the same stamp?

The same is said at the Assembly in Glasgow p. 88.

Concerning the offertory. *Chap. 4. Page 31.* He sayes that all the Rubricks in our English Liturgie

preferre the *Gospel* of our Saviour, and yet I should have more charity in mee then to conclude (in his words) That hereby, The *Epistle* was contumeliously debased, but the *Gospel* superstitiously exalted.

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The ſame is ſaid at the Aſſembly in *Glaſgow p. 88.*

Concerning the offertory. *Chap. 4. Page 31.* He ſayes that all the Rubricks in our English Liturgie

gie hinder the abuse and misapplication of the almes of the people.

Pag. 33. The Church of *England* detesting this abuse [offering up of the bread and wine] plucked it up by the root, & put it far away from their book.

Pag. 36. But no wayes the Eng'ish, for in this place they passe the honour of the Saints, they speake not of the benefit of the dead, and the blessings they crave to the living, have no reference at all to the oblation of bread and wine, for they have plucked up by the root that pestiferous weed.

Cap. 5.

Pag. 43.

Pag. 43. Speaking of those peeces of the Canon whereby the consecration and oblation of the great Sacrifice (as they call it) is performed, he saith: This unhappy heart the *Englisb* had pulled out, that the *serpent* might never againe revive amongst them.

Pag. 44.

Pag. 44. A Rubrick for consecration alone, then had beene suspicious, especially here where the Eng'ish, yea no reformed *Liturgie* had any formes of consecration. [Note here hee acknowledgeth that there are reformed Liturgies besides ours.]

Pag. 47.

Pag. 47. When the prayer which stood here in the *Englisb Liturgie*, is some impediment in their way, opposing their Popish consecration, &c. *Pag. 50.* The *Englisb* book hath two sentences, (which crosse transubstantiation) and are against the corporall presence in the elements.

Cap. 6.

Pag. 61.

Pag. 61. A Rubrick for oblation they [the Eng'ish] have none. The most of this prayer in the *Englisb*, is put after the *Communion* to be a thanksgiving and a spirituall sacrifice of praise to God, for the blessings in the communion received.

Pag.

Pag. 62. These words [Accept this our Sacrifice, &c.] as in the English *Liturgie* they stand in a thanks-giving after the Communion, have no such shew, [of a proper, outward, unbloody Sacrifice.]

Pag. 75. The English avoid all these superstitions. *Cap. 7. Innocents rule,* to say it [The Lords prayer] on the consecrate hostie, they abhorre, and put the prayer in a place where it cannot be possibly so abused.

Pag. 76. The English have indeed this prayer, [That our bodies may be censed by his body, &c.] But in a place that puts it out of all suspicion, to wit, before the consecration. *Pag. 82.* That golden sentence of the English *Liturgie*, that served much to hinder what ever evill imagination people might have taken of a grosse corporall presence of Christs body and blood in the elements, or on the *Altar*, either from the words in hand, or any other, that golden saying [Eat this in remembrance of me,] For feare of *Popish transubstantiation*, the English put to this sentence [Drink this in remembrance, &c.]

The Speech
at Glasgow.
p. 60.

These words of the Masse [*Ecce est corpus & sanguis*] whence all *Papists* this day conclude *Transubstantiation*, the English put out of their booke for feare to further by them this heresie. *pag. 93.* The golden sentences of the English which here were put in as *Antidotes* to the venome of *Transubstantiation*.

Reader, by this thou may'st see the great evils wherewith (saith *R. B. K.* *) the English *Liturgie* hath afflicted both Church and State. Surely that was one (which hee speakes of *pag. 47.*) That some of these prayers were an impediment in their way, [that compiled the Scottish Booke] opposing their

* In the Preface to his Parliament.

The Parallel Surveyed.

Popish consecration. Me thinks our Liturgie might take up the words of our Saviour against his enemies, Many good works have I shewed you, for which of them doe you stone me?

Touching the third part (which I made of the book) a Discoverie of errours, I shall heartily joyn in evidence with the Author, and sue for Justice. But yet I must professe, that notwithstanding all that is demonstrated against it, I can see no reason, but that all those most abominable passages of the Masse may in good reason be refused, *and abhorred too*, by those that doe cordially embrace the [English] Liturgie.

Lord we beseech thee to keepe thy Church and household continually in thy true Religion, that they, which doe leane onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Christ our Lord. *Amen.*



FINIS.

Errata.

Read (through every page) An Epistle to a private friend. p. 6. l. 18 r. in this valley. p. 23. l. 23. r. to be beaten. p. 30. l. 26. r. ebullition. p. 31 l. 13. r. affect.

In the Margin.

Page. 10 r. Granad. p. 13. r. in Domino. _____

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